MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

OCTOBER, 1884.

THE CHURCH BENEVOLENCES UNDER THE PRESIDING ELDERS.

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A FEW churches, perhaps one in twenty-five, show but little need of supervision in matters of the benevolences. They have their own leaders, whose broad views and active sympathies and zeal place them abreast of the better grade of presiding elders. But excepting these, with the mass of churches and pastors and on most districts the character of the collections varies with the serious purpose and ability of the presiding elder. In districts where improvement has been most marked and permanent, it has been chiefly owing to their efforts.

Comparative showings are always important, not so much because they record the deserved credit, as because they indicate where improvement should be sought.

In comparing the results of the interest taken in the benevolences on the districts, it is not sufficient to grade them by the aggregate amounts raised, nor by the average per member, nor yet by the number of collections taken, because a single collection, or even a single contribution, may exceed the aggregate collections on hundreds of districts, and because the number of collections may only show "How not to do it."

The problem in this paper has been to construct such a system of tabulation as would:

I. Measure the volume of the Church at successive degrees of interest from zero up to such a degree as is now attained by the best tenth of the Church, and as would, if made general, produce an annual contribution of $2,000,000.

II. Inspect each individual collection and record its quality.

III. Show the spirit in which the work is prosecuted by the pastors and their co-laborers.

IV. Indicate the degree of fidelity to methods prescribed in the Discipline.

V. Gather these functions of interest into a single expression that may serve as a sensitive exponent of the vital action as a whole, and then graduate the districts by these exponents.

I. For the first purpose (*a*) the first step has been to take the number and percentage of blanks as shown in the first double column to the right of the names. By the portion of the Church represented in this column the idea of organized benevolences would never be entertained. (*b*) The second step has been to gauge that portion of the Church which would conduct the benevolences so feebly as to forfeit the respect of thoughtful and earnest men. This portion is indicated by the column showing the number and percentage of charges that give less than 25 cents per member for these seven collections together. (*c*) The third step has been to ascertain the portion of the Church that would conduct them about as now conducted, without devising more liberal things. This may be gathered from the column of collections not under the Newark *minimum standard*, (which is, for Missions, 40 cents; Church Extension, 8 cents; Freedmen's Aid, 7 cents; Bible, 4 cents; Tract, Sunday-School, and Board of Education, each 2 cents; total, 65 cents.) To get this column the 142,254 collections, including the blanks, taken during the past two years have been carefully measured by this standard. (*d*) The fourth step in this direction has been to find the measure of that part of the Church which is now raising fully its share of $2,000,000 a year. The index of this is the column of $1 and over per member. This element has been able to balance the vast masses below, and secure the present efficiency and moderate progress. Of course, in each of these four classes, except the first, the mass is far below the average, which is sustained by the more intelligent and liberal few.

II. For the second purpose the minimum standard has served. Where the average pastoral support is below $400 half the standard is taken, and where the average support is below $200 one fourth of this standard is applied.

III. For the third purpose the "Group" double column has been introduced. When a charge reports three or more of its collections in uniform amounts, and one third below the minimum standard, it is counted in this column; or if as many as three collections, in varying amounts not above half the standard, it is counted. If there are less than three collections of this kind the charge is not counted in this column. It is worth remembering that, of the 10,222 charges in the 91 Conferences in the United States, 8,127 are found in this column, against 2,095 not there, because they have not so many as three collections treated in this make-believe way.

IV. The fourth purpose is attained by the double column for charges taking the missionary collection in both church and Sunday-school. The showing appears better than the facts, because thousands of charges report only the merest drib in one place or the other, yet if the blanks are filled with an amount, however small, the charge has the credit of following the disciplinary plan.

V. For the fifth purpose the single column to the right of the names is introduced. This contains the exponent made up of the percentages scored in the six double columns, and is directly affected by each one of them. In the first three, or the demerit columns, the complements of the percentages are counted; thus, if there were 25 per cent. of blanks the blank column would count .75 in the exponent. The per cents in the last three, being the merit columns, are counted directly.

A column on the left hand shows the number of each district in the gradation, and the one to the right of it shows the rank of the same district in a similar table for the previous year, thus showing how much each has advanced or retrograded during the year. The numbers in the extreme left-hand column are placed provisionally to show what will be the rank of these Spring Conference districts in the scale for 1884, if the scale is the same as in 1883.

The material ability of the districts is represented by the average pastoral support, which appears under its heading on the left. The districts have been graded by their pastoral support, and the rank of each in that scale appears in the adjoining column.

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.

Probable rank for 1884.	Rank by sum of percentages for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Sum of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collections in both church and Sunday-school.	
								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
1	1	1	$839	118	New York	East German	5.34	3	.02	..	..	3	.14	19	.90	88	.60	21	1.00
4	2	3	790	157	Philadelphia	East German	4.81	2	.01	..	..	7	.37	13	.68	75	.56	18	.95
..	3	7	710	206	Chicago	Chicago German	4.77	6	.03	..	..	12	.55	21	.95	69	.45	21	.95
..	4	8	640	252	German	California	4.50	15	.23	1	.13	2	.25	6	.75	34	.61	6	.75
..	5	4	887	85	Dixon	Rock River	4.43	57	.21	..	..	13	.38	24	.71	130	.55	26	.76
..	6	10	959	47	Northern	Colorado	4.41	26	.14	1	.04	6	.25	11	.46	84	.50	21	.88
..	7	6	777	165	North Ohio	Central German	4.40	9	.05	..	..	13	.62	15	.71	67	.46	19	.90
..	8	21	496	310	Iowa	North-west Swedish	4.30	5	.08	..	..	2	.25	2	.25	28	.50	7	.88
..	9	9	774	171	Louisville	Central German	4.24	4	.03	..	..	9	.47	7	.37	56	.42	18	95
..	10	5	564	285	Galena	North-west German	4.18	3	.03	..	..	13	.87	12	.80	37	.35	14	.93
..	11	11	907	71	Freeport	Rock River	4.14	33	.17	..	..	8	.32	9	.36	83	.47	20	.80
..	12	37	473	317	Nebraska	West German	4.13	22	.16	..	..	9	.53	8	.47	49	.41	16	.94
..	13	22	784	161	Streator	Central Illinois	4.09	26	.15	2	.09	9	.41	9	.41	79	.51	18	.82
..	14	13	590	278	San Antonio	Southern German	4.07	1	.01	..	..	7	.58	4	.33	28	.33	12	1.00
..	14	36	703	212	Chicago	North-west Swedish	4.07	15	.12	..	..	3	.19	6	.38	56	.50	8	.50
..	16	2	682	223	Belleville	Saint Louis German	4.06	17	.10	1	.05	14	.64	11	.50	67	.44	20	.91
..	17	24	726	198	Normal	Central Illinois	4.04	25	.15	1	.05	9	.43	7	.33	64	.44	19	.90
..	18	16	653	242	Milwaukee	Chicago German	4.03	6	.04	..	..	14	.78	10	.56	37	.29	18	1.00
..	19	47	777	165	Aurora	Rock River	4.02	73	.29	2	.06	12	.38	20	.61	107	.48	21	.66
..	20	26	752	188	Michigan	Central German	3.90	18	.09	1	.04	16	.62	11	.42	70	.38	22	.85
..	21	18	755	187	Cincinnati	Central German	3.89	30	.16	..	..	14	.61	10	.43	58	.36	20	.87
24	21	27	884	86	Danville	Central Pennsylvania	3.89	5	.02	2	.05	19	.48	9	.23	78	.28	37	.93
..	23	15	857	105	Rock Island	Central Illinois	3.87	34	.19	1	.05	7	.32	8	.36	66	.43	14	.64
..	24	48	876	91	Onarga	Central Illinois	3.77	23	.11	1	.04	10	.38	4	.17	66	.36	20	.77
..	24	39	1,071	24	West Cincinnati	Cincinnati	3.77	22	.09	3	.10	16	.55	8	.28	75	.37	25	.86
..	26	14	964	42	Rockford	Rock River	3.72	72	.28	3	.09	16	.50	11	.34	98	.44	26	.81
..	26	23	819	130	Galesburg	Central Illinois	3.72	23	.14	1	.05	14	.70	7	.35	44	.31	19	.95
..	28	30	1,199	14	East Cincinnati	Cincinnati	3.71	30	.13	4	.14	17	.61	9	.32	75	.38	25	.89
..	29	20	685	220	Saint Paul	North-west German	3.68	7	.06	1	.07	13	.87	6	.40	29	.28	15	1.00
24	29	42	951	48	Wyoming	Wyoming	3.68	29	.10	2	.05	18	.49	12	.32	91	.35	24	.65
..	31	60	1,279	7	San Francisco	California	3.67	34	.17	3	.12	13	.52	6	.24	70	.40	21	.84
..	32	44	1,313	4	Chicago	Rock River	3.62	117	.27	7	.15	25	.46	18	.33	156	.41	41	.76
..	32	18	657	339	Saint Louis	Saint Louis German	3.62	26	.15	2	10	12	.57	4	.19	52	.35	19	.90
32	32	33	1,181	15	North-west Philadelphia	Philadelphia	3.62	36	.07	7	.11	40	.65	17	.27	137	.32	54	.86

61	35	24	1,099	23	West Philadelphia	Philadelphia	3.60	38	.09	8	.15	32	.59	16	.30	113	.30	45	.83
52	36	56	996	37	Altoona	Central Pennsylvania	3.58	13	.05	2	.06	20	.63	5	.16	50	.22	30	.94
..	37	68	596	274	Kansas	West German	3.53	23	.18	..	...	13	.81	5	.31	45	.40	13	.81
..	38	64	862	99	Davenport	Upper Iowa	3.52	20	.10	1	.04	13	.54	4	.17	61	.36	18	.67
..	38	35	829	127	Kewance	Central Illinois	3.52	22	.14	1	.05	15	.79	5	.26	47	.35	17	.89
..	38	97	1,017	33	Cleveland	East Ohio	3.52	30	.12	3	.10	18	.58	6	.19	62	.29	26	.84
109	38	62	896	77	Utica	Northern New York	3.52	26	.12	1	.04	18	.64	9	.31	64	.33	19	.68
48	42	53	801	143	Herkimer	Northern New York	3.51	38	.16	3	.10	18	.60	12	.40	84	.40	17	.57
59	42	90	768	175	Adams	Northern New York	3.51	13	.06	3	.11	16	.59	8	.30	57	.30	18	.67
55	42	56	864	97	Bridgeton	New Jersey	3.51	14	.04	7	.16	23	.52	3	.07	71	.23	41	.93
..	42	44	798	146	Alton	Southern Illinois	3.51	20	.13	1	.05	12	.60	2	.10	47	.34	17	.85
..	46	82	943	51	Akron	East Ohio	3.50	18	.09	2	.08	14	.54	4	.15	53	.29	20	.77
..	46	85	653	242	Sioux City	North-west Iowa	3.50	29	.14	4	.15	11	.42	4	.15	80	.44	16	.62
..	48	27	561	288	Southern Minnesota	North-west German	3.49	8	.07	2	.13	13	.87	5	.33	31	.30	14	.93
..	48	53	1,136	21	Columbus	Ohio	3.49	18	.13	1	.06	13	.76	4	.24	31	.26	16	.94
..	48	39	909	70	Niagara	Genesee	3.49	43	.17	3	.10	18	.59	7	.23	76	.35	24	.77
24	51	63	1,257	9	Baltimore	Baltimore	3.47	40	.17	4	.14	20	.69	11	.38	53	.26	24	.83
..	52	31	890	82	Geneva	Central New York	3.46	50	.19	1	.03	22	.67	8	.24	75	.32	26	.79
..	52	32	975	40	Rochester	Genesee	3.46	43	.18	3	.10	21	.70	9	.30	77	.37	23	.77
..	54	91	651	246	Missouri	West German	3.42	21	.20	..	...	10	.77	4	.31	28	.31	10	.77
68	55	83	1,040	28	Troy	Troy	3.41	32	.10	11	.28	24	.62	8	.21	77	.28	36	.92
..	56	17	856	106	Joliet	Rock River	3.40	65	.25	3	.09	17	.53	5	.16	88	.39	23	.72
..	56	104	524	297	Upper Iowa	North-west German	3.40	21	.18	1	.07	14	.93	6	.40	26	.25	14	.93
38	58	85	1,343	3	Newark	Newark	3.39	60	.16	9	.20	28	.61	11	.24	115	.36	35	.76
64	59	66	872	79	Harrisburg	Central Pennsylvania	3.38	9	.03	5	.13	28	.74	7	.18	48	.18	35	.92
..	59	70	1,046	27	Springfield	Cincinnati	3.38	20	.11	2	.09	18	.78	5	.22	37	.23	21	.91
59	61	97	934	57	New Brunswick	New Jersey	3.34	58	.15	10	.20	31	.62	11	.22	109	.31	39	.78
..	62	53	937	55	Delaware	Central Ohio	3.30	12	.09	..	...	16	.94	2	.12	25	.21	17	1.00
26	62	73	1,823	1	New York	New York	3.30	121	.24	13	.21	36	.58	17	.27	161	.37	43.	.69
..	64	79	469	319	Kansas-Nebraska	North-west Swedish	3.28	14	.19	..	...	4	.44	..	...	22	.35	5	.56
..	64	34	992	38	Buffalo	Genesee	3.28	49	.18	4	.11	26	.74	7	.20	83	.34	27	.77
71	66	80	1,254	10	East Baltimore	Baltimore	3.27	46	.20	4	.14	20	.69	7	.24	46	.23	24	.83
..	66	75	837	120	Milwaukee	Wisconsin	3.27	58	.25	6	.21	16	.55	6	.21	72	.35	21	.72
..	68	85	717	201	Decorah	Upper Iowa	3.25	56	.25	2	.07	18	.64	5	.18	63	.32	20	.71
..	68	12	557	290	Houston	Southern German	3.25	32	.31	1	.08	10	.77	4	.31	23	.25	11	.85
105	70	80	949	49	Camden	New Jersey	3.23	40	.11	7	.16	28	.64	5	.11	81	.26	34	.77
74	71	105	849	112	Easton	Wilmington	3.20	9	.04	7	.24	20	.69	4	.14	26	.13	26	.90
..	71	41	733	196	Quincy	Saint Louis German	3.20	25	.15	2	.10	17	.81	4	.19	46	.31	16	.76
..	73	180	399	334	Saint Paul	North-west Norwegian	3.19	39	.30	..	...	11	.69	6	.38	40	.36	7	.44
.	74	56	922	63	Newcastle	Erie	3.17	33	.17	3	.12	18	.72	1	.04	31	.18	24	.96
..	74	48	436	326	Chicago	North-west Norwegian	3.17	40	.28	1	.06	10	.56	7	.39	51	.40	5	.28
..	76	81	453	323	Saint Paul	North-west Swedish	3.16	34	.25	3	.18	9	.53	2	.12	35	.29	12	.71
86	76	122	787	159	Plattsburg	Troy	3.16	30	.12	4	.13	19	.59	2	.06	52	.23	23	.71
109	76	66	1,033	30	North Philadelphia	Philadelphia	3.16	73	.14	13	.21	44	.70	13	.21	130	.29	45	.71
..	76	109	805	141	Janesville	Wisconsin	3.16	46	.21	3	.11	19	.68	6	.21	66	.34	17	.61
..	80	76	783	162	Cazenovia	Central New York	3.15	47	.17	2	.06	28	.80	7	.20	65	.27	25	.71
..	81	77	884	86	Dubuque	Upper Iowa	3.13	38	.18	5	.19	18	.69	5	.19	50	.27	19	.73
..	82	189	942	52	Austin	Austin	3.12	23	.41	2	.29	4	.57	3	.43	19	.39	4	.57
..	82	130	722	200	Olney	Southern Illinois	3.12	18	.11	3	.15	16	.80	1	.05	25	.18	19	.95

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES—*Continued.*

Probable rank for 1884.	Rank by sum of percentages for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Sum of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collections in both church and Sunday-school.	
								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
..	84	51	$481	314	Fond du Lac	Chicago German	3.11	23	.17	1	.06	16	.94	5	.29	27	.23	13	.76
70	84	129	861	100	Williamsport	Central Pennsylvania	3.11	56	.18	6	.15	27	.69	7	.18	63	.23	28	.72
91	86	150	1,172	17	Boston	New England	3.10	166	.30	15	.22	46	.67	17	.25	138	.29	52	.75
70	86	110	1,070	25	Elizabeth	Newark	3.10	80	.20	15	30	33	.66	8	.16	91	.26	42	.84
..	88	95	878	89	Syracuse	Central New York	3.09	54	.20	6	.18	22	.67	6	.18	67	.29	22	.67
..	88	37	563	286	Burlington	Saint Louis German	3.09	46	.22	2	.08	23	.88	5	.19	49	.27	21	.81
..	90	166	911	69	Albion	Michigan	3.08	43	.22	2	.08	16	.67	4	.17	42	.25	15	.63
93	91	73	914	67	Trenton	New Jersey	3.06	71	.20	12	.27	29	.64	7	.16	80	.25	34	.76
..	91	43	809	138	Macomb	Central Illinois	3.06	46	.30	3	.16	14	.74	4	.21	35	.26	15	79
81	93	115	831	126	Juniata	Central Pennsylvania	3.05	33	.13	5	.16	23	.72	2	.06	29	.13	28	.87
..	93	136	797	150	Quincy	Illinois	3.05	21	.12	2	.09	20	.91	2	.09	34	.22	19	.86
..	95	256	1,018	32	Stockton	California	3.04	56	.28	6	.24	14	.56	4	.16	56	.32	16	.64
..	96	50	715	202	Winona	Minnesota	3.02	56	.24	4	.14	20	.69	3	.10	61	.30	20	.69
82	96	96	1,110	22	South Philadelphia	Philadelphia	3.02	32	.07	15	.28	44	.81	10	.19	79	.21	42	.78
..	98	180	814	134	Santa Barbara	Southern California	3.01	16	.20	1	.10	6	.60	2	.20	22	.31	4	.40
105	99	107	1,178	16	West Baltimore	Baltimore	3.00	50	.22	7	.25	21	.75	7	.25	36	.18	22	.79
..	99	44	970	41	Erie	Erie	3.00	39	.17	6	.21	19	.68	2	.07	34	.17	23	.82
148	99	110	674	228	Otsego	Wyoming	3.00	10	.04	3	.10	21	.72	1	.03	35	.17	19	.66
..	99	163	840	116	Marshalltown	Upper Iowa	3.00	38	.20	4	.17	16	.67	7	.29	48	.29	11	.46
..	103	92	918	65	Cedar Rapids	Upper Iowa	2.99	41	.18	1	.04	20	.71	2	.07	60	.31	15	.54
..	103	103	837	120	Bath	Genesee	2.99	45	.14	7	.18	34	.85	2	.05	64	.23	35	.88
..	105	92	637	254	Fond du Lac	Wisconsin	2.96	67	.29	4	.14	21	.72	5	.17	72	.35	17	.59
..	105	147	923	62	New Philadelphia	East Ohio	2.96	9	.05	1	.05	21	1.00	..	...	16	.11	20	.95
105	105	64	1,005	34	Wilmington	Wilmington	2.96	39	.16	6	.20	21	.70	4	.13	39	.19	21	.70
..	108	126	904	74	London	Ohio	2.94	17	.10	4	.19	15	.71	1	.05	19	.13	16	.76
109	109	123	757	186	Saint Lawrence	Northern New York	2.90	52	.22	8	.27	19	.63	7	.23	68	.32	14	.47
..	109	172	692	215	Mount Pleasant	Iowa	2.90	38	.28	5	.29	11	.65	2	.12	22	.18	14	.82
84	111	212	1,160	20	North Boston	New England	2.88	107	.28	11	.23	32	.68	6	.13	84	.26	32	.68
..	111	123	842	115	Toledo	Central Ohio	2.88	50	.24	1	.04	25	.96	2	.08	41	.23	21	.81
..	111	166	775	168	Oskaloosa	Iowa	2.88	41	.24	3	.14	17	.81	4	.19	31	.21	14	.67
24	114	160	1,167	19	Jersey City	Newark	2.86	123	.29	19	.35	34	.64	7	.13	88	.24	41	.77
..	114	29	1,244	12	Southern	Colorado	2.86	73	.37	5	.20	17	.68	4	.16	55	.31	16	.64
177	116	206	613	267	Chenango	Wyoming	2.85	20	.09	3	.11	16	.59	..	...	31	.16	13	.48
..	116	52	257	365	Dakota	North-west German	2.85	19	.24	1	.10	10	1.00	2	.20	20	.29	7	.70

..	116	139	891	80	Bellefontaine	Central Ohio	2.85	34	.24	2	.11	17	.94	1	.06	18	.14	17	.94
..	119	88	772	172	Ithaca	Central New York	2.82	45	.18	7	.22	27	.84	2	.06	50	.22	25	.78
74	119	113	1,169	18	New York East	New York East	2.82	133	.28	15	.25	41	.69	9	.15	115	.28	36	.61
..	121	101	797	150	Genesee	Genesee	2.81	58	.19	9	.23	31	.79	3	.08	73	.27	26	.67
..	121	138	847	113	Adrian	Detroit	2.81	65	.25	4	.12	28	.84	1	.03	46	.20	26	.79
73	123	133	1,288	5	Washington	Baltimore	2.80	60	.25	9	.30	22	.73	5	.17	38	.18	22	.73
..	123	64	836	123	Peoria	Central Illinois	2.80	45	.30	5	.26	14	.74	3	.16	34	.26	13	.68
..	125	107	823	128	Auburn	Central New York	2.79	81	.29	9	.26	25	.71	3	.09	66	.27	24	.69
..	125	118	1,237	13	Pittsburg	Pittsburg	2.79	60	.30	8	.32	19	.76	6	.24	37	.21	18	.72
..	127	68	870	93	Muscatine	Iowa	2.78	22	.15	1	.06	17	.94	..	...	13	.10	15	.83
..	128	156	940	54	Cleveland	North Ohio	2.77	43	.22	4	.16	20	.80	2	.08	40	.23	16	.64
..	128	115	650	247	Saint Croix	West Wisconsin	2.77	46	.29	5	.25	11	.55	3	.15	37	.26	9	.45
..	128	115	799	145	Cambridge	East Ohio	2.77	6	.03	5	.22	20	.87	..	...	17	.11	18	.78
..	131	192	794	153	Grand Rapids	Miehigan	2.76	56	.25	7	.25	17	.61	3	.11	38	.19	16	.57
..	131	303	706	209	Portland	Oregon	2.76	47	.28	7	.33	11	.52	2	.10	40	.27	11	.52
125	131	172	706	209	Honesdale	Wyoming	2.76	33	.14	4	.14	17	.59	1	.03	31	.15	13	.45
..	134	89	1,266	8	Mansfield	North Ohio	2.75	27	.20	2	.12	13	.76	2	.12	29	.24	8	.47
..	134	123	818	132	Chillicothe	Ohio	2.75	35	.22	5	.25	15	.75	1	.05	24	.17	15	.75
..	136	83	960	46	Kenton	Central Ohio	2.74	30	.22	..	...	16	.94	..	...	23	.19	12	.71
..	136	200	502	306	Walla Walla	Columbia River	2.74	41	.24	2	.10	11	.52	5	.24	46	.31	1	.05
..	136	147	935	56	Steubenville	East Ohio	2.74	17	.10	7	.33	19	.90	3	.14	18	.12	17	.81
..	136	160	852	109	Connersville	South-east Indiana	2.74	23	.14	6	.29	16	.76	..	...	17	.12	17	.81
..	136	56	916	66	Saint Paul	Minnesota	2.74	70	.32	4	.15	23	.85	3	.11	40	.21	20	.74
19	141	150	834	124	Saratoga	Troy	2.73	51	.16	13	.33	26	.65	2	.05	48	.17	26	.65
167	141	131	806	140	Dover	New Hampshire	2.73	61	.20	13	.33	29	.74	4	.10	58	.21	27	.69
..	143	189	999	35	Dayton	Cincinnati	2.72	50	.23	6	.22	25	.93	4	.15	27	.14	22	.81
..	144	114	919	64	Danville	Illinois	2.71	56	.30	4	.17	16	.70	2	.09	36	.22	13	.57
148	144	146	654	240	Saint Albans	Vermont	2.71	44	.20	8	.29	16	.57	..	...	44	.23	15	.54
..	146	97	891	80	Youngstown	East Ohio	2.69	25	.12	5	.19	24	.89	..	...	28	.15	20	.74
136	146	94	692	215	Alexandria	Virginia	2.69	31	.35	4	.36	7	.64	1	.09	24	.31	7	.64
114	148	198	464	321	South New Orleans	Louisiana	2.67	51	.33	10	.53	7	.37	..	...	29	.22	13	.68
..	149	110	856	106	Sandusky	North Ohio	2.66	53	.30	2	.09	19	.89	1	.05	39	.25	16	.64
..	149	105	775	168	Council Bluffs	Des Moines	2.66	51	.24	2	.07	24	.89	2	.07	23	.12	18	.67
..	151	312	672	232	Puget Sound	Oregon	2.65	51	.38	4	.24	8	.47	3	.18	32	.27	5	.29
109	151	202	797	150	Owego	Wyoming	2.65	17	.08	8	.30	20	.74	1	.04	19	.10	17	.63
187	151	154	701	213	Cumberland	Baltimore	2.65	43	.21	7	.27	23	.88	1	.04	21	.12	22	.85
..	154	150	913	68	Galion	North Ohio	2.63	41	.30	3	.18	15	.88	1	.06	20	.17	13	.76
..	154	70	767	177	Findlay	Central Ohio	2.63	64	.30	4	.15	25	.93	3	.11	37	.20	19	.70
198	154	120	772	172	Cambridge	Troy	2.63	55	.19	9	.25	25	.69	1	.03	50	.20	19	.53
202	154	178	707	208	Oswego	Northern New York	2.63	41	.17	11	.35	25	.81	4	.13	38	.18	20	.65
..	158	166	791	154	Olean	Genesee	2.62	103	.29	10	.23	35	.80	4	.09	91	.30	24	.55
..	158	122	669	233	Atlantic	Des Moines	2.62	48	.23	4	.15	21	.81	..	...	35	.19	16	.62
..	158	118	858	102	Barnesville	East Ohio	2.62	5	.03	6	.29	21	1.00	1	.05	12	.08	17	.81
..	161	97	872	92	Jacksonville	Illinois	2.61	73	.37	5	.20	21	.84	5	.20	45	.26	14	.56
..	162	150	945	50	Franklin	Erie	2.60	41	.22	6	.26	18	.78	2	.09	32	.20	13	.57
..	162	268	900	75	Corning	Des Moines	2.60	43	.24	6	.27	18	.82	2	.09	25	.16	15	.68
154	164	182	768	175	Binghamton	Wyoming	2.59	24	.10	6	.19	23	.74	1	.03	31	.14	14	.45
123	164	242	601	271	Manhattan	Kansas	2.59	40	.17	14	.47	21	.70	1	.03	36	.17	22	.73
..	164	120	782	163	Champaign	Illinois	2.59	60	.28	6	.22	23	.85	2	.07	38	.20	18	.67

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES—*Continued.*

Probable rank for 1884.	Rank by sum of percentages for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Sum of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collections in both church and Sunday-school.	
								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
..	167	165	$990	39	Canton	East Ohio	2.58	28	.15	8	.35	21	.91	1	.04	24	.15	18	.80
..	167	101	840	116	Los Angeles	Southern California	2.58	65	.41	8	.40	10	.50	4	.20	33	.24	9	.45
..	169	176	858	103	Lima	Central Ohio	2.57	68	.35	3	.13	23	.96	2	.08	31	.18	18	.75
127	169	239	746	191	Goshen	North Indiana	2.57	46	.23	2	.08	21	.84	..	...	28	.16	14	.56
179	171	205	715	202	Watertown	Northern New York	2.56	53	.24	10	.36	22	.79	5	.18	53	.27	14	.50
..	172	139	888	84	Wooster	North Ohio	2.54	56	.29	3	.13	21	.87	1	.04	27	.16	15	.63
..	172	220	941	53	Mount Vernon	North Ohio	2.54	36	.24	4	.21	17	.89	..	...	19	.14	14	.74
164	172	201	546	293	Saint Johnsbury	Vermont	2.54	66	.22	12	.32	29	.78	2	.05	56	.22	22	.59
..	175	225	850	110	Des Moines	Des Moines	2.51	45	.24	12	.52	11	.48	1	.04	10	.06	15	65
..	175	251	798	146	Nebraska City	Nebraska	2.51	19	.16	5	.33	13	.87	1	.07	14	.13	10	.67
179	177	182	858	103	Providence	New England Southern	2.50	162	.31	26	.40	48	.74	9	.14	83	.18	41	.63
..	177	247	551	291	Mount Carmel	Southern Illinois	2.50	29	.16	12	.55	17	.77	..	...	24	.16	18	.82
..	179	126	962	43	Bloomington	Illinois	2.49	50	.26	4	.17	23	.96	1	.04	36	.21	15	.63
..	180	220	900	75	Hillsborough	Cincinnati	2.47	26	.19	7	.41	14	.82	..	...	8	.07	14	.82
154	181	174	850	110	Poughkeepsie	New York	2.46	129	.25	23	.36	51	.80	3	.05	93	.21	39	.61
..	181	143	836	123	Lancaster	Ohio	2.46	28	.16	8	.36	2	1.00	..	...	11	.07	20	.91
..	183	255	809	138	La Porte	North-west Indiana	2.45	52	.28	10	.43	20	.87	2	.09	25	.16	18	.78
136	183	163	1,247	11	Lynn	New England	2.45	135	.36	13	.28	38	.81	3	.06	60	.18	31	.66
..	185	239	666	235	Fort Dodge	North-west Iowa	2.44	36	.19	7	.29	19	.79	1	.04	42	.25	10	.42
251	185	260	704	211	Portland	Maine	2.44	90	.24	20	.22	35	.76	1	.02	51	.16	22	.48
..	187	230	188	387	West Tennessee	Tennessee	2.43	10	.07	15	.88	14	.82	1	.06	24	.20	16	.94
209	187	195	867	94	Paterson	Newark	2.43	93	.21	22	.39	47	.84	3	.05	42	.11	40	.71
..	187	160	803	142	Burlington	Iowa	2.43	63	.44	3	.17	17	.94	1	.06	18	.14	14	.78
..	190	156	889	83	M'Keesport	Pittsburg	2.42	65	.25	10	.31	30	.94	..	...	17	.08	27	.84
167	190	208	961	45	New Haven	New York East	2.42	215	.39	27	.39	50	.72	9	.13	123	.25	37	.54
..	192	136	766	178	Cedar Falls	Upper Iowa	2.40	72	.33	6	.22	25	.93	3	.11	27	.14	17	.63
290	192	284	148	402	Gainesville	Florida	2.40	43	.32	9	.53	14	.82	..	...	15	.13	16	.94
..	194	139	766	178	Coldwater	Michigan	2.38	44	.23	3	.13	21	.88	..	...	13	.08	13	.54
..	194	193	615	265	Vandalia	Southern Illinois	2.38	28	.17	8	.38	18	.86	1	.05	17	.12	13	.62
..	196	212	695	214	Appleton	Wisconsin	2.37	81	.34	12	.40	24	.80	3	.10	45	.21	18	.60
..	196	217	815	133	Lansing	Michigan	2.37	61	.32	8	.33	19	.79	..	...	31	.18	15	.63
131	198	189	1,283	6	New York	New York East	2.36	169	.38	24	.43	44	.79	4	.07	82	.21	38	.68
192	199	166	559	289	Montpelier	Vermont	2.35	72	.28	10	.31	27	.84	2	.06	29	.13	19	.59
167	199	136	654	240	Springfield	Vermont	2.35	74	.28	12	.36	27	.82	1	.03	40	.17	20	.61

..	201	143	708	207	Gallipolis	Ohio	2.34	18	.10	11	.50	22	1.00	..	...	13	.08	19	.86
..	202	239	760	184	Ionia	Michigan	2.33	68	.33	6	.23	20	.77	..	...	29	.16	13	.50
161	202	147	1,038	29	Albany	Troy	2.33	76	.23	18	.44	29	.71	3	.07	61	.21	18	.43
..	202	166	798	146	Meadville	Erie	2.33	54	.26	8	.31	25	.96	..	...	16	.09	20	.77
..	205	220	856	106	Zanesville	Ohio	2.32	40	.24	8	.38	20	.95	..	...	12	.08	17	.81
198	205	189	785	160	New Bedford	New England Southern	2.32	156	.32	24	.40	46	.77	6	.10	56	.13	35	.58
216	207	267	673	231	Fort Scott	South Kansas	2.31	49	.21	14	.48	21	.72	..	...	26	.13	17	.59
..	207	214	877	90	Greencastle	North-west Indiana	2.31	44	.29	9	.47	18	.95	1	.05	11	.08	17	.89
..	209	176	629	257	Lebanon	Southern Illinois	2.27	41	.24	10	.48	18	.86	1	.05	34	.23	12	.57
149	209	201	1,457	2	Brooklyn	New York East	2.27	179	.38	28	.47	45	.76	14	.24	92	.22	25	.42
..	211	286	737	195	Lincoln	Nebraska	2.26	25	.18	7	.41	15	.88	1	.06	17	.14	9	.53
..	211	247	924	60	Detroit	Detroit	2.26	132	.46	11	.31	29	.81	3	.08	49	.20	20	.56
..	211	174	616	264	Mount Vernon	Southern Illinois	2.26	45	.23	15	.63	20	.83	2	.08	22	.12	18	.75
..	214	135	758	185	Elmira	Central New York	2.25	80	.28	11	.31	31	.86	2	.06	51	.20	16	.44
..	214	206	865	96	Griggsville	Illinois	2.25	78	.46	6	.29	19	.90	4	.19	28	.19	11	.52
182	216	247	724	199	Burlington	Vermont	2.24	91	.34	11	.33	28	.85	2	.06	35	.15	18	.55
..	217	178	907	71	Minneapolis	Minnesota	2.23	107	.37	12	.33	33	.92	2	.06	45	.18	22	.61
..	218	278	791	154	Saginaw	Detroit	2.22	99	.35	14	.40	32	.91	1	.03	28	.11	26	.74
111	219	243	798	146	Kansas City	Saint Louis	2.21	50	.33	7	.37	14	.74	..	...	30	.23	8	.42
..	219	208	813	135	Jamestown	Erie	2.21	68	.28	11	.37	25	.83	..	...	26	.12	17	.57
..	221	289	896	77	Wheeling	West Virginia	2.19	49	.36	9	.53	14	.82	2	.12	23	.19	10	.59
..	222	220	763	182	Kalamazoo	Michigan	2.18	79	.38	9	.35	22	.85	1	.04	33	.18	14	.54
209	222	232	644	250	Concord	New Hampshire	2.18	132	.34	23	.48	40	.83	3	.06	57	.17	29	.60
..	224	312	547	292	Algona	North-west Iowa	2.16	77	.31	10	.32	24	.77	2	.06	33	.15	11	.35
..	224	156	575	282	Dallas	Austin	2.16	62	.48	4	.25	12	.75	1	.06	30	.27	5	.31
..	226	182	861	100	Springfield	Illinois	2.15	82	.39	9	.35	24	.92	4	.15	30	.16	13	.50
..	226	317	684	211	Eau Claire	West Wisconsin	2.15	66	.41	8	.40	16	.80	2	.10	29	.21	9	.45
..	228	251	832	125	Petaluma	California	2.14	116	.43	14	.41	24	.71	3	.09	59	.25	12	.35
205	228	187	800	144	Leavenworth	Kansas	2.14	38	.23	10	.48	19	.90	..	...	26	.18	12	.57
334	230	349	185	389	Greenville	South Carolina	2.13	1	.00½	25	.96	24	.92	..	...	3	.02	26	1.00
..	230	245	932	58	Blairsville	Pittsburg	2.13	76	.31	11	.35	28	.90	2	.06	18	.08	17	.55
..	230	234	905	73	Southern	Nevada	2.13	21	.66	..	...	4	1.00	1	.25	8	.29	1	.25
..	233	255	924	60	Allegheny	Pittsburg	2.12	76	.30	14	.44	29	.91	2	.06	26	.12	19	.59
..	233	257	765	180	Crawfordsville	North-west Indiana	2.12	48	.30	7	.35	20	1.00	..	...	10	.07	14	.70
..	233	293	728	197	Lafayette	North-west Indiana	2.12	70	.34	12	.46	23	.88	2	.08	26	.14	15	.58
..	236	154	1,020	31	Decatur	Illinois	2.11	62	.34	7	.30	22	.96	..	...	16	.10	14	.61
..	237	166	615	265	Waupaca	Wisconsin	2.09	86	.41	10	.38	22	.85	1	.04	42	.23	12	.46
..	238	216	791	154	Platteville	West Wisconsin	2.07	40	.29	3	.18	15	.88	1	.06	14	.12	4	.24
..	238	182	863	98	Indianapolis	South-east Indiana	2.07	39	.22	13	.59	19	.86	..	...	10	.06	15	.68
248	240	156	751	189	Norwich	New England Southern	2.06	201	.44	22	.39	49	.86	3	.05	55	.14	32	.56
..	241	346	630	255	Parkersburg	West Virginia	2.05	30	.23	11	.69	15	.94	1	.06	5	.04	13	.81
..	241	210	741	194	Ottumwa	Iowa	2.05	44	.32	7	.41	17	1.00	..	...	8	.07	12	.71
..	243	349	288	352	Nashville	Tennessee	2.04	30	.22	13	.76	15	.88	1	.06	16	.13	12	.71
96	243	226	678	225	Salisbury	Wilmington	2.04	40	.17	16	.55	27	.93	1	.03	9	.04	18	.62
209	243	232	625	260	Emporia	South Kansas	2.04	58	.23	19	.61	25	.81	..	...	24	.11	18	.58
..	243	286	844	114	Lake Superior	Detroit	2.04	115	.51	9	.32	23	.82	2	.07	38	.19	12	.43
..	243	210	598	272	The Dalles	Columbia River	2.04	35	.31	5	.36	11	.79	1	.07	28	.29	2	.14
238	248	260	997	36	Newburg	New York	2.03	119	.41	18	.50	32	.89	2	.06	37	.15	24	.62
..	249	251	763	182	Clarion	Erie	2.02	51	.21	16	.53	27	.90	1	.03	22	.10	16	.53

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES—*Continued.*

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								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
218	250	268	$775	168	Richmond	North Indiana	2.00	51	.27	11	.46	24	1.00	..	...	17	.10	15	.63
172	251	251	812	136	Dover	Wilmington	1.99	42	.19	14	.50	26	.93	1	.04	14	.07	14	.50
..	251	319	590	278	Eugene City	Oregon	1.99	21	.24	4	.36	8	.73	1	.09	11	.14	1	.09
..	251	229	823	128	Indianapolis	Indiana	1.99	38	.24	12	.60	20	1.00	1	.05	4	.03	15	.75
309	254	256	352	338	Salisbury	Delaware	1.98	13	.07	23	.91	24	1.00	..	...	7	.04	22	.92
194	255	195	771	174	Warsaw	North Indiana	1.96	37	.19	12	.50	23	.96	..	...	6	.03	14	.58
180	255	290	689	219	Sedalia	Saint Louis	1.96	49	.28	12	.54	15	.68	..	...	21	.01	10	.45
..	255	260	866	95	Evansville	Indiana	1.96	39	.30	9	.56	15	.94	1	.06	8	.07	10	.63
..	258	276	638	253	Portage	West Wisconsin	1.95	72	.43	8	.38	20	.95	1	.05	20	.14	11	52
332	258	268	764	181	Fort Wayne	North Indiana	1.95	66	.34	11	.46	23	.96	..	...	14	.08	15	.63
..	260	198	962	43	Northern	Nevada	1.94	50	.63	4	.40	9	.90	2	.20	12	.17	5	.50
..	260	260	839	118	Flint	Detroit	1.94	126	.44	9	.25	34	.94	1	.03	31	.12	15	.42
339	262	300	253	369	La Teche	Louisiana	1.93	55	.43	11	.69	15	.94	..	...	20	.18	13	.81
..	262	202	691	217	Keokuk	Iowa	1.93	50	.37	11	.65	16	.94	2	.12	14	.12	11	.65
..	264	139	1,037	26	Central	Nevada	1.92	55	.69	3	.30	8	.80	2	.20	15	.21	3	.30
..	265	83	589	280	Winnebago	Minnesota	1.91	71	.39	13	.57	18	.78	1	.04	21	.13	11	.48
..	265	231	602	270	Grande Ronde	Columbia River	1.91	65	.48	7	.41	13	.76	2	.12	24	.20	4	.24
..	265	234	925	59	Sacramento	California	1.91	114	.48	15	.50	22	.73	..	...	39	.22	12	.40
..	265	214	788	158	Portsmouth	Ohio	1.91	54	.38	11	.61	17	.94	1	.06	8	.06	13	.72
..	269	217	669	233	Mankato	Minnesota	1.90	85	.41	14	.54	23	.88	1	.04	20	.11	15	.58
303	270	332	585	281	Washington	Washington	1.89	56	.27	22	.85	24	.92	..	...	10	.05	23	.88
254	270	264	652	245	Newton	South-west Kansas	1.89	55	.28	13	.52	18	.72	1	.04	22	.13	6	.24
207	270	236	678	225	Muncie	North Indiana	1.89	41	.22	12	.52	22	.96	1	.04	5	.03	12	.52
202	273	250	622	262	Topeka	Kansas	1.88	52	.24	14	.52	25	.93	..	...	24	.13	12	.44
..	274	187	674	228	Madison	West Wisconsin	1.86	59	.37	9	.45	20	1.00	2	.10	11	.08	10	.50
..	274	245	622	262	Marietta	Ohio	1.86	67	.35	16	.67	23	.96	1	.04	9	.05	18	.75
279	274	293	630	255	Augusta	Maine	1.86	84	.35	18	.60	24	.80	..	...	23	.11	15	.50
248	274	305	658	238	Atchison	Kansas	1.86	66	.29	15	.54	24	.86	..	...	23	.12	12	.43
280	278	312	402	333	Wheeling	Washington	1.85	38	.34	12	.86	11	.79	..	...	13	.13	10	.71
279	279	257	576	274	Claremont	New Hampshire	1.84	131	.41	19	.48	35	.88	..	...	45	.16	18	.45
..	280	303	742	193	Ripley	Cincinnati	1.83	44	.25	14	.64	22	1.00	..	...	6	.04	15	.68
309	280	293	444	324	Cambridge	Delaware	1.83	9	.05	20	.95	21	1.00	..	...	3	.02	17	.81
..	280	197	627	258	La Crosse	West Wisconsin	1.83	43	.28	12	.63	17	.89	..	...	13	.10	10	.53
..	280	342	465	320	Norfolk	North Nebraska	1.83	69	.45	7	.37	15	.79	1	.05	31	.23	3	.16

..	284	236	683	222	Niles	Michigan	1.82	77	.39	12	.48	21	.84	..	...	9	.05	12	.48
236	285	271	776	167	Prattsville	New York	1.81	131	.36	21	.47	43	.96	..	...	35	.11	22	.49
305	286	285	623	261	Lewiston	Maine	1.80	103	.38	18	.53	29	.85	2	.06	35	.15	12	.35
279	286	309	750	190	Springfield	New England	1.80	249	.53	32	.54	50	.85	3	.05	59	.14	31	.53
226	286	332	646	249	Wichita	South-west Kansas	1.80	58	.28	14	.54	21	.81	..	...	21	.12	8	.31
..	286	312	691	217	Jeffersonville	South-east Indiana	1.80	43	.22	15	.63	24	1.00	..	...	11	.07	14	.58
323	290	286	510	303	North New Orleans	Louisiana	1.78	60	.50	9	.60	13	.87	1	.07	16	.15	8	.53
..	290	351	573	284	York	Nebraska	1.78	28	.21	8	.47	16	.94	..	...	13	.11	5	.29
..	290	226	884	86	Washington	Pittsburg	1.78	83	.37	14	.50	28	1.00	..	...	7	.04	17	.61
251	290	282	458	322	Philadelphia	Delaware	1.78	33	.17	21	.84	25	1.00	..	...	5	.03	19	.76
274	294	284	610	268	Kokomo	North Indiana	1.77	48	.23	16	.62	25	.96	..	...	8	.04	14	.54
290	295	291	643	251	Saint Joseph	Missouri	1.76	67	.32	15	.58	22	.85	..	...	16	.09	11	.42
..	296	279	810	137	Red River	Minnesota	1.75	129	.56	15	.52	25	.86	4	.14	28	.14	12	.41
..	296	290	627	288	Boone	Des Moines	1.75	75	.33	14	.50	24	.86	1	.04	21	.11	8	.29
..	296	332	264	361	Savannah	Savannah	1.75	49	.31	17	.85	16	.80	..	...	23	.16	11	.55
303	299	305	376	336	Lynchburg	Washington	1.74	32	.25	14	.88	15	.94	..	...	7	.06	12	.75
274	299	300	529	296	Hannibal	Missouri	1.74	51	.28	17	.74	21	.91	1	.04	9	.06	13	.57
209	299	217	501	307	Independence	South Kansas	1.74	53	.23	22	.76	24	.83	..	...	23	.11	13	.45
..	299	266	712	205	Frankfort	North-west Indiana	1.74	54	.31	15	.68	22	1.00	..	...	7	.05	15	.68
..	303	273	236	374	Chattanooga	East Tennessee	1.71	24	.21	13	.93	11	.79	..	...	7	.07	8	.57
303	303	300	715	202	Ellenville	New York	1.71	102	.35	25	.69	34	.94	..	...	13	.05	23	.64
335	305	332	574	283	Bangor	East Maine	1.70	98	.38	18	.56	28	.88	..	...	31	.14	12	.38
..	305	361	140	405	Mount Airy	North Carolina	1.70	18	.23	10	1.00	9	.90	..	...	9	.13	7	.70
..	307	368	674	228	Beatrice	Nebraska	1.69	44	.28	12	.60	18	.90	..	...	17	.12	7	.35
..	307	293	598	272	Morgantown	West Virginia	1.69	37	.36	11	.85	12	.92	..	...	4	.04	10	.78
..	309	257	308	349	Marshall	Texas	1.68	24	.20	12	.80	14	.93	1	.07	7	.07	7	.47
329	310	338	514	302	Kirksville	Missouri	1.65	47	.23	20	.77	24	.92	..	...	12	.07	13	.50
..	311	293	604	269	Big Rapids	Michigan	1.64	89	.31	22	.62	31	.86	..	...	29	.12	11	.31
248	311	243	665	237	Saint Louis	Saint Louis	1.64	96	.43	19	.68	25	.89	3	.11	20	.10	12	.43
305	313	320	341	340	Shreveport	Louisiana	1.62	38	.25	17	.89	17	.89	..	...	8	.06	15	.79
..	313	339	676	227	Alpena	Detroit	1.62	103	.59	9	.41	22	1.00	1	.05	11	.07	11	.50
..	315	346	119	409	Shelbyville	Central Tennessee	1.61	25	.45	5	.71	6	.86	1	.14	10	.20	2	.29
..	316	336	116	410	Morristown	East Tennessee	1.60	34	.28	15	1.00	15	1.00	..	...	16	.15	11	.73
364	316	350	365	377	Ohio	Lexington	1.60	65	.30	26	.96	17	.63	..	...	16	.08	11	.41
..	318	305	745	192	Mattoon	Illinois	1.59	88	.39	17	.61	28	1.00	..	...	10	.05	15	.54
..	319	273	522	298	Houston	Texas	1.58	18	.17	12	.92	13	1.00	..	...	5	.05	8	.62
..	320	292	254	368	Navasota	Texas	1.57	33	.26	15	.94	16	1.00	..	...	9	.08	11	.69
..	320	293	679	224	Omaha	North Nebraska	1.57	54	.36	9	.47	18	.95	..	...	12	.09	5	.26
..	320	271	819	130	Moore's Hill	South-east Indiana	1.57	38	.23	15	.71	19	.90	..	...	12	.08	7	.33
..	323	239	161	399	San Antonio	West Texas	1.54	61	.42	16	.89	17	.94	..	...	36	.29	9	.50
..	324	362	245	371	Austin	West Texas	1.53	82	.57	5	.28	18	1.00	..	...	6	.05	6	.33
326	324	321	521	299	Baltimore	Washington	1.53	77	.34	24	.86	27	.96	..	...	16	.08	17	.61
318	326	143	321	345	Baton Rouge	Louisiana	1.51	79	.47	19	.90	21	1.00	..	...	18	.12	16	.76
..	326	336	322	344	Atlanta	Georgia	1.51	29	.45	6	.75	5	.63	..	...	12	.21	1	.13
..	328	329	591	277	New Albany	Indiana	1.50	62	.41	17	.89	18	.95	1	.05	3	.02	13	.68
371	329	360	260	363	Greenbrier	Virginia	1.44	31	.35	9	.82	11	1.00	..	...	5	.06	6	.55
..	329	318	666	235	Vincennes	Indiana	1.44	48	.35	11	.65	17	1.00	..	...	4	.03	7	.41
..	329	343	648	248	Chariton	Des Moines	1.44	91	.44	15	.58	25	.96	..	...	12	.07	9	.35
..	332	273	778	164	Covington and Maysville	Kentucky	1.40	73	.43	14	.67	20	.95	1	.05	10	.07	7	.33

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES—*Continued.*

Probable rank for 1884.	Rank by sum of percentages for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Sum of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collections in both church and Sunday-school.	
								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
187	332	329	$416	331	Saint John's River	Florida	1.40	57	.71	5	.50	9	.90	1	.10	15	.21	2	.20
238	334	277	179	392	Jacksonville	Florida	1.37	59	.46	14	.88	16	1.00	..	...	9	.08	10	.63
..	335	327	501	307	Clarksburg	West Virginia	1.36	33	.29	14	1.00	14	1.00	..	...	1	.01	9	.64
273	335	282	495	311	Salina	North-west Kansas	1.36	81	.39	18	.69	24	.92	..	...	16	.09	7	.27
376	337	403	182	391	Greensborough	Blue Ridge	1.34	16	.25	8	1.00	8	1.00	..	...	5	.09	4	.50
..	338	133	295	351	Atlanta	Savannah	1.33	47	.26	21	.91	23	1.00	..	...	24	.15	8	.35
..	339	365	262	362	Waco	West Texas	1.32	46	.34	16	.94	17	1.00	..	...	8	.07	9	.53
334	339	305	594	276	Bucksport	East Maine	1.32	126	.48	23	.70	29	.88	1	.03	26	.11	8	.24
332	341	351	475	315	Beloit	North-west Kansas	1.30	38	.19	22	.88	25	1.00	..	...	15	.09	7	28
..	342	355	435	327	Oakland	West Virginia	1.29	44	.39	12	.86	14	1.00	..	...	4	.04	7	.50
224	343	264	539	294	Larned	South-west Kansas	1.28	91	.60	13	.68	16	.84	1	.05	19	.14	4	.21
364	344	309	537	295	Rockland	East Maine	1.27	104	.35	27	.73	34	.92	..	...	14	.05	8	.22
..	345	390	187	388	Gainesville	Georgia	1.26	37	.51	8	.89	8	.89	1	.11	14	.22	2	.22
..	345	377	470	318	Buckhannon	West Virginia	1.26	53	.44	13	.87	15	1.00	..	...	4	.04	8	.53
..	347	324	347	339	Greenville	Holston	1.25	28	.27	11	.85	11	.85	..	...	6	.07	2	.15
..	348	328	418	330	Chattanooga	Holston	1.24	30	.31	11	.92	12	1.00	..	...	4	.05	5	.42
..	349	343	148	402	Murfreesborough	Tennessee	1.23	59	.37	20	1.00	20	1.00	..	...	6	.05	11	.55
345	349	367	420	329	Florence	South Carolina	1.23	94	.44	22	.81	27	1.00	..	...	8	.04	12	.44
352	351	393	201	382	Little Rock	Arkansas	1.22	74	.66	12	.86	9	.64	..	...	9	.04	4	.29
370	352	373	143	404	Western	North Carolina	1.21	45	.43	13	1.00	13	1.00	..	...	2	.02	8	.62
..	353	312	521	299	Bloomington	Indiana	1.19	80	.45	20	.91	22	1.00	..	...	1	.00¼	12	.55
..	354	354	416	331	Knoxville	Holston	1.18	29	.28	11	.85	13	1.00	..	...	7	.08	3	.23
364	354	322	318	347	North Missouri	Missouri	1.18	57	.40	18	1.00	18	1.00	..	...	2	.02	10	.56
366	356	388	379	334	Orangeburg	South Carolina	1.17	53	.33	20	1.00	20	1.00	..	...	..	...	10	.50
326	357	362	509	305	Springfield	Saint Louis	1.16	86	.41	19	.73	24	.92	..	...	5	.03	5	.19
..	358	281	155	400	Nashville	Central Tennessee	1.14	53	.60	9	.82	9	.82	..	...	10	.13	4	.25
..	358	345	269	359	Huntsville	Texas	1.14	36	.35	12	.92	13	1.00	..	...	9	.10	4	.31
..	358	353	653	242	Port Huron	Detroit	1.14	224	.65	29	.67	40	.93	..	...	17	.06	14	.33
265	361	309	320	346	Staunton	Washington	1.13	113	.54	25	.96	24	.92	..	...	10	.05	13	.50
332	362	367	283	356	Wytheville	Washington	1.12	57	.40	18	1.00	18	1.00	..	...	2	.02	9	.50
381	363	405	216	380	Jackson	Mississippi	1.11	60	.44	16	.94	17	1.00	..	...	9	.08	7	.41
339	364	293	424	328	Lexington	Lexington	1.07	101	.53	22	.92	21	.87	..	...	10	.06	8	.33
..	364	326	256	366	Columbus	West Texas	1.07	62	.41	19	1.00	19	1.00	..	...	8	.06	8	.42
378	366	398	340	341	Louisville	Lexington	1.03	46	.44	13	1.00	12	.92	..	...	1	.01	5	.38

..	366	372	437	325	Hastings	Nebraska	1.03	69	.51	11	.65	17	1.00	..	...	8	.07	2	.12
..	366	341	474	316	Lexington	Kentucky	1.03	58	.56	12	.92	12	.92	..	...	11	.12	4	.31
..	369	388	258	364	Guyandotte	West Virginia	1.02	63	.49	14	.88	15	.94	..	...	9	.08	4	.25
366	370	399	285	353	Meridian	Mississippi	.99	69	.39	21	.95	22	1.00	..	...	10	.06	6	.27
..	371	369	490	312	Visalia	Southern California	.97	75	.72	9	.69	13	1.00	1	.08	14	.15	2	.15
332	372	323	191	385	Central	North Carolina	.95	49	.51	12	1.00	12	1.00	..	...	3	.04	5	.42
358	372	355	510	303	Chillicothe	Missouri	.95	106	.49	25	.93	25	.93	..	...	8	.04	7	.26
..	374	355	498	309	Grand Traverse	Michigan	.94	119	.51	24	.83	27	.93	..	...	14	.07	4	.14
..	375	282	108	412	M'Minnville	Central Tennessee	.93	42	.53	9	.90	9	.90	..	...	11	.16	1	.10
329	376	382	166	397	Roanoke	Virginia	.92	58	.66	10	.91	11	1.00	..	...	3	.04	5	.45
381	377	405	232	375	Greenwood	Mississippi	.91	88	.55	20	1.00	20	1.00	..	...	8	.06	8	.40
377	378	355	256	366	Missouri	Saint Louis	.90	82	.33	31	1.00	30	.97	..	...	2	.01	6	.19
..	378	369	562	287	Louisville	Kentucky	.90	80	.67	13	.87	14	.93	1	.07	10	.10	3	.20
..	380	371	283	356	Rome	Savannah	.88	54	.48	14	1.00	14	1.00	..	...	7	.07	4	.29
313	381	324	308	349	Indiana	Lexington	.86	159	.69	29	1.00	25	.86	..	...	7	.03	11	.38
..	382	386	238	373	New River	West Virginia	.82	69	.58	15	1.00	15	1.00	..	...	..	...	6	.40
..	382	382	485	313	Charleston	West Virginia	.82	74	.58	15	.94	16	1.00	..	...	3	.03	5	.31
352	384	365	266	360	Raleigh	North Carolina	.80	63	.56	14	1.00	14	1.00	..	...	7	.07	4	.29
..	385	386	93	414	Huntsville	Central Alabama	.77	57	.59	12	1.00	11	.92	..	...	9	.11	12	.17
..	386	375	231	376	Dadeville	Central Alabama	.74	30	.42	9	1.00	9	1.00	..	...	3	.05	1	.11
..	387	346	271	358	Dalton	Georgia	.73	33	.59	6	.86	7	1.00	..	...	2	.04	1	.14
384	388	381	243	372	Gulf	Mississippi	.72	66	.55	15	1.00	15	1.00	..	...	8	.08	3	.20
..	389	382	516	301	Rockport	Indiana	.70	96	.63	19	1.00	19	1.00	..	...	1	.01	6	.32
..	390	193	140	405	Memphis	Central Tennessee	.69	81	.63	15	.94	16	1.00	..	...	8	.07	3	.19
..	390	413	153	401	Birmingham	Alabama	.69	44	.69	8	1.00	8	1.00	..	...	7	.13	2	.25
..	392	373	327	342	Palestine	Texas	.68	61	.59	13	1.00	13	1.00	..	...	4	.04	3	.23
377	393	408	322	344	Kirwin	North-west Kansas	.67	93	.51	23	1.00	23	1.00	..	...	1	.01	4	.17
..	393	401	184	390	Barboursville	Kentucky	.67	56	.58	11	.92	12	1.00	..	...	..	...	2	.17
..	395	379	215	381	Macon	Savannah	.66	119	.62	22	1.00	22	1.00	..	...	3	.02	7	.32
..	395	...	136	407	East Alabama	Alabama	.66	40	.56	9	1.00	9	1.00	..	...	7	.11	1	.11
387	397	409	218	379	Holly Springs	Mississippi	.65	81	.56	16	.89	18	1.00	..	...	12	.10	..	...
329	397	391	80	415	Little Rock	Little Rock	.65	127	.79	20	1.00	18	.90	..	...	12	.09	5	.25
..	399	403	168	396	Ashville	Central Alabama	.62	62	.65	12	1.00	10	.83	..	...	8	.10	..	...
409	400	409	227	378	Harrison	Arkansas	.61	87	.73	13	.87	14	.93	..	...	7	.07	1	.07
352	400	409	174	394	Hot Springs	Little Rock	.61	118	.74	18	.90	20	1.00	..	...	14	.10	3	.15
403	402	415	115	411	Abingdon	Virginia	.59	40	.42	12	1.00	12	1.00	..	...	1	.01	..	...
384	403	382	228	377	Port Royal	South Carolina	.54	110	.72	19	1.00	19	1.00	..	...	..	...	5	.26
..	403	388	163	398	Marion	Central Alabama	.54	59	.61	12	1.00	12	1.00	..	...	6	.07	1	.08
..	405	396	172	395	Powell's Valley	Holston	.53	45	.51	11	1.00	11	1.00	..	...	3	.04	..	...
..	406	417	121	408	Blue Ridge	Blue Ridge	.51	30	.54	7	1.00	7	1.00	..	...	5	.10	..	...
..	407	385	191	385	Kingston	Holston	.50	62	.65	12	1.00	12	1.00	..	...	6	.07	1	.08
378	407	378	312	348	Bowling Green	Lexington	.50	76	.73	13	1.00	13	1.00	..	...	..	...	3	.23
386	409	414	249	370	Okolona	Mississippi	.47	136	.68	25	1.00	25	1.00	..	...	6	.03	3	.12
..	410	397	284	354	Ashland	Kentucky	.42	77	.74	11	.85	13	1.00	..	...	1	.01	..	...
..	411	379	108	412	West Alabama	Alabama	.41	44	.79	6	.86	7	1.00	..	...	3	.06	..	...
..	412	395	284	354	Greenville	Kentucky	.40	62	.70	11	1.00	11	1.00	..	...	1	.01	1	.09
..	413	411	66	416	South Alabama	Alabama	.32	46	.82	7	1.00	7	1.00	..	...	..	...	1	.14
362	414	411	192	384	Fort Smith	Arkansas	.28	70	.73	12	1.00	12	1.00	..	...	1	.08	..	...
403	415	401	176	393	Asheville	Blue Ridge	.27	55	.76	9	1.00	9	1.00	..	...	2	.03	..	...
380	416	415	199	383	North East	Arkansas	.05	76	.95	10	1.00	10	1.00	..	...	..	...	..	...

MISSIONARY SOCIETY.

DIRECTORY.

PROPER CORPORATE NAME: "The Missionary Society of the Methodist Episcopal Church."

OFFICE: Mission Rooms, No. 805 Broadway, New York City.

Charter, Acts of Incorporation, etc.—See last Annual Report.

The General Committee meets in November each year in the Mission Rooms, No. 805 Broadway, New York.

The Board of Managers meets on the third Tuesday of each month in the Mission Rooms.

The Corresponding Secretaries, *Rev. J. M. Reid, D.D.*, and *Rev. C. C. McCabe, D.D.*, have charge of all the correspondence of the Society. All communications should be addressed to them at the Mission Rooms, 805 Broadway, New York.

The Recording Secretary, *Rev. J. N. FitzGerald, D.D.*, has charge of all the records of Committees, of the Board, and of the Society. He also certifies to the Treasurer, or to the Auditing Committee, as the case may require, all moneys granted or expenditures authorized in pursuance of the action of the Board.

The Treasurer, *J. M. Phillips, Esq.*, has charge of all the funds of the Society, as his title indicates. All remittances should be made to his order by draft on New York or Post-office Order on New York, and should be inclosed to the Corresponding Secretaries as above directed.

The Assistant Treasurer, *Rev. Earl Cranston, D.D.*, resides at Cincinnati, O., and acts for the Treasurer in that part of the country.

In making Bequests the following form should be observed:

I give and bequeath to the "Missionary Society of the Methodist Episcopal Church," incorporated by the Legislature of the State of New York, the sum of ; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

In Devises of Land observe the following:

I give and devise to the "Missionary Society of the Methodist Episcopal Church," incorporated by the Legislature of the State of New York, the following lands and premises:

.....

.....

to have and to hold the same, with the appurtenances thereto, to the said Society, its successors and assigns forever.

It is particularly requested that all persons making Bequests and Devises to this Society, or knowing that they have been made, should notify the Corresponding Secretaries of the same at the Mission Rooms, and, if practicable, to inclose a copy of the will, that the wishes of the testator may be known and our rights protected.

Missionary Literature in the shape of tracts, leaflets, concert exercises, and letters to children should be ordered from this office, also supplies for collecting purposes.

THE TWO DECADES OF THE NORTH INDIA CONFERENCE.

BY REV. J. C. LAWSON.

In this Centenary year of American Methodism her oldest child, save two, in heathen lands bears an important part. Let us look at a few of the figures given below, indicating the progress made in this Conference since its organization in 1864 by Bishop Thomson:

Year.	Members.		Baptisms.		Day-schools.		Sabbath-schools.	
	Full.	Prob.	Adults.	Children.	Schools.	Scholars.	Schools.	Scholars.
1864.....	117	92	62	53	†....	†.....	9	397
1865.....	157	108	47	55	†....	†.....	12	459
1866.....	196	161	57	45	†....	†.....	22	632
1867.....	338	212	160	119	62	2,692	26	752
1868.....	377	288	173	116	50	3,906	31	860
1869.....	468	303	277	201	106	4,250	34	1,116
1870.....	541	526	269	202	117	4,309	35	1,177
1871.....	687	556	133	160	†....	†.....	45	1,927
1872.....	793	557	128	155	155	5,427	76	3,536
1873.....	876	691	235	235	190	6,836	104	4,549
1874.....	1,145	778	259	261	204	7,577	126	5,438
1875.....	1,283	865	183	198	217	8,093	153	6,751
1876.....	* 1,281	*757	*168	207	*194	*7,411	* 133	6,509
1877.....	1,298	970	307	365	178	6,575	137	6,049
1878.....	1,468	1,058	257	532	195	7,097	164	6,907
1879.....	1,532	1,115	175	335	208	7,196	182	7,382
1880.....	1,686	1,178	199	256	344	8,338	222	8,952
1881.....	1,954	1,190	325	263	272	9,217	281	13,111
1882.....	1,990	1,571	499	406	330	10,715	344	15,397
1883.....	2,224	2,176	565	604	397	12,109	430	17,366

* Division of Conference into North and South. † No report.

A study of this table will show the rapid progress made. During the first decade the average of full members was 455; during the second, 1,585; or, for the two decades, 1,020. There were 19 times more members at the end of 1883 than there were at the end of 1864—an increase of over 1,800 per cent. The average rate of increase is $110\frac{1}{2}$ each year, and on an average the membership has more than doubled every five years. During the first decade the average number of probationers was 349; the second, 1,155; or, for the two decades, 752 3–5. There were $23\frac{2}{3}$ times more probationers at the end

of 1883 than at the end of 1864—an increase of over 2,200 per cent. The average rate of increase is 122, and the number of probationers as well as that of full members has, on an average, more than doubled every five years. The total number of full members and probationers, as reported at last Conference, is 4,400—an increase of over 2,000 per cent. in twenty years, or 232 each year. Thus the number of full members and probationers has, on an average, more than doubled every five years. There is also a decided increase in the number of baptisms, which, as a rule, in the case of adults means conversions. During the first decade the average number of adult baptisms was 154; the second, 293; or, for the two decades, 224. There were 9 times as many adult baptisms in 1883 as there were in 1864—an increase of over 800 per cent. During the first decade the average number of children baptized was 134; the second, 342; or, for the two decades, 238. There were over 11 times more children baptized in 1883 than in 1864—an increase of nearly 1,050 per cent. The total number of adults and children baptized in 1883 was 1,169—an increase of over 900 per cent.

No statistical report of the day schools was given previous to 1867, and also none for the year 1871. For the sixteen years reported the average number of schools was 201. There were more than 6 times as many schools in 1883 as in 1867—an increase of nearly 550 per cent. During this period the average number of pupils was 6,984, and in 1883 there were more than 4 times as many pupils as there were in 1867—an increase of nearly 350 per cent. The past decade the number of scholars has nearly doubled. Nowhere is the report so encouraging as in the Sunday-school department. The first decade the average number of Sunday-schools was 39; the second, 217; or, for the two decades, 128. There were nearly 48 times as many Sunday-schools in 1883 as they were in 1864—an increase of over 4,600 per cent. The yearly increase is $21\frac{1}{2}$, and on an average the number has more than doubled every five years. The number of Sunday-school scholars is still more significant. The first decade the average number was 1,540; the second, 9,386; or, for the two decades, 5,463. There were more than 43 times as many in 1883 as there

were in 1864—an increase of nearly 4,300 per cent., or 1,039½ each year. Thus the number of Sunday-school scholars has on an average more than trebled every five years. In the table no report has been given of contributions, colportage, and church, parsonage, and school property, for the Conference statistics are very incomplete in these regards. It may be stated, however, that the native church is not behind in its collections for missions and in the support of native pastors. The collections in 1872 for missions amounted to about $479, most of which was given by the native churches. The amount reported last year was not as much, accounted for, doubtless, on the ground that more money was raised for pastors and local work. The collections for pastors last year amounted to about $971 for the native church. When it is remembered that a dollar means much more in India than in America, and that most of our native Christians are poor, this amount presents a fair showing. The collections for pastors are increasing year by year. The church and parsonage property, irrespective of school and Woman's Foreign Missionary Society property, is reported at about $153,195. The mission as a rule has shown the greatest wisdom in the selection of property and the disposal of funds for the same.

Thus the good work goes on in city and village, bazar and zenana, Sunday and day school, church and home. In many parts there are promises of a speedy and abundant harvest. The women and children are being reached, and in home and Sunday-school hidden fountains are being touched which shall burst forth resplendent in future years.

No lengthy comments need be made upon the above remarkable array of figures. They speak for themselves. Let them be studied in the light of the fact that this work has been done in a heathen land. Words might tell of warfare, but these figures speak of victory—victory for Jesus.

REV. SYLVANUS WHITEHEAD ON CHINA.

"In China you find heathenism of the most ancient, the most gigantic, and the most impious type. . . . It would almost seem as if God had isolated the Chinese Empire from the rest of the race just to see whether human nature

has in it any recuperative power; whether man left to himself apart from God can devise any system—social, political, or moral—that shall be sufficient to depose vice, to exalt virtue, and to promote happiness; and, certainly, they have not been wanting in expedients. They have had their great national systems in full operation, two of them for twenty-five centuries, and the other for twenty—Confucianism, Taoism, and Buddhism. These three systems form the three angles of a triangle—the moral, the metaphysical, and the immortal. They appeal to the three great functions of the human soul—the will, the sensibility, and the intellect—and they unite in ignoring God. They have had ample facility for development of any possible potentiality they may possess for alleviating the people. They have had a wide field, length of days, freedom from outside interference. They have basked in the smiles of government, and have enjoyed wealth and patronage, and what is the result? It is an empire more corrupt and degraded than has ever been found. Notwithstanding any elements for good they may have in them, and any influence for good they may have exerted, the nation has gone down under their ægis into deeper darkness and fouler immorality. This, surely, should be considered one of the most convincing proofs that man-made systems, however plausible, will never succeed in regenerating human nature and raising the race."

Surely what we need they must also need. If it is necessary for us to be born again, surely they must be born again. We are afraid to look at this mighty procession marching by in solid columns, centuries long, filled with more than half the human race, steeped in corruption, knowing nothing of peace and purity, plunging on in the darkness.

There are those who still remember the burdened and burning words of Dr. Olin, as he gazed on this procession, "They perish, sir, they perish." Turn and read his ever-memorable words in his great address delivered at the Greene Street Methodist Episcopal Church, New York, on the twenty-fourth anniversary of the Missionary Society:

"But, sir, strongly disposed as I am, in addressing an audience of Christian men, to make my soul appeal to great first

principles, I should yet hesitate, but for my solemn conviction that the sentiment is only half believed by the Church. I should hesitate, sir, to assign as my chief argument this stale theological truism, that it is the duty of the Church to evangelize the world, *because that is the only way of saving the world.* I say, sir, it is my profoundest conviction that the Church does not really believe this tremendous truth. It believes that the Gospel is an unspeakable blessing; that it is an excellent remedy for sin; that it is God's chosen and cherished way of lifting up our fallen race, and bringing many sons and daughters into glory; but that Christ's is '*the only name given under heaven whereby men can be saved;*' that '*whosoever believeth not, shall be damned;*' that '*idolaters shall not inherit the kingdom of God*'—these are declarations which, as it seems to me, the Church is wont to receive with many grains of allowance, and with a most critical and imploring look to the context in quest of whatever alleviations may be found in the shape of figurative language or restraining clause. . . . In their convulsive attempts to get away from the torturing conclusion to which the plain testimonies of God's word must clearly shut them up, men forget that the most grievous sin of idolatry is idolatry itself; that this is the prolific, polluted source of the abominations and defilements which the blood of Christ was shed to wash away, and that heaven is not shut against the unregenerate so much because they are guilty as because they are unholy.

"Sir, did the Church really believe the Gospel to be as necessary to the heathen as it is to us, there would be, at once and forever, an end to her guilty repose.

"They who give full credit to such truths do not sleep over them. It would be easier to find rest in our beds above the throes of an earthquake. The agonies of Laocoon and his children, dying in the coils of the serpent, were but pastime compared with those of the Church, until she had either unlocked herself from the grapple of this tremendous conviction, or disburdened her conscience by a faithful consecration of her energies to the work of rescuing the world from its doom.

"And yet it is true, if the Bible is true, that while we dwell

in peace, under our own vine and fig-tree, lifting up our songs of praise in the full city, and making vocal the green hills and valleys of our Christian land with the echoes of joyous thanksgivings to Him who hath redeemed us, bidding away the sorrows of life, and defying the terrors of death by a sure trust in Christ, and bright, full-hearted anticipations of heaven—it is true, sir, that the myriads of unevangelized men are passing into eternity without a ray of saving light. They perish, sir, they perish. They live without hope, and die without a Saviour; and we, who are, for the good of the world, intrusted by Christ with the deposit and monopoly of his grace, withhold the only antidote for sin, and thus become, in no figurative sense, accessories to their guilt and woe."

Is it any wonder that Jesus commands us to go? Is it strange that Paul ran over every known continent, and was willing to be scourged through every known metropolis, saying, "I am made all things to all men, that I might by all means save some?"

FROM THE INDIA STAND-POINT.

There are several items of interest in the recent numbers of the "Kaukab-i-Hind," (Star of India,) the Church paper for our native Christians in India. The question of a Bishop for India commanded, as it naturally should, much attention. In the issue for July 4, the leading editorial is on the work of the General Conference. After hastily, yet ably, sketching the scope and authority of the Conference, the article treats more at length the questions relating particularly to the Hindustani Church, noting the position taken by the delegates from both India Conferences. The lay delegate who stood opposed to a resident Bishop for India is very severely criticised for having taken it upon himself to say that the Hindustani Church is not yet ready for a resident Bishop, and the editorial referred to, closes a vigorous paragraph thus: "If there is any number of people in this mission opposed to a Bishop for Hindustan we wish to know how many they are and what are their reasons. But we do not think this is the case." In the issue of two weeks later, July 18, is a short communication from a prominent layman in our Church in Lucknow, who

writes: "The blame (of losing a resident Bishop) is no one's but our own." He declares that the lay delegate was instructed by the "*whole native brotherhood*" to watch carefully the question of a Bishop for India, and that, had he done otherwise, he would not have been a loyal delegate. I think I detect a tone of irony in the closing sentence, which reads thus: "Would that the Hindustani brethren fully understood that a Bishop for Hindustan is a necessity." And further, the request is made that some intelligent brother will methodically set forth in the "Kaukab-i-Hind" the benefits, so that those may be profited who still object to a resident Bishop for India.

This calls forth, in the next week's issue, a fiery rejoinder from a native preacher in Cawnpore, who inquires, with great directness, what the writer means when he says Ram Chandra Bose was instructed by the "*whole native* brotherhood," and inquires if he means either, that what the Lucknow Church approves of, that the "whole native Church" must approve of; or that the Lucknow Church is the "whole" Church? And goes on vigorously to mention all the principal stations in the mission as being in ignorance of this "instructing." The preacher writes very forcibly that the fault of the Lucknow brethren is not to be foisted on the whole Church: let their repentance be theirs, and not for their innocent brethren; and adds, pithily, that there is nothing to do but to repent and to wait four years longer for what he wishes they had now. Some have gone so far as to question the loyalty to his Church of the lay delegate who opposed this movement.

There are many other interesting items in this same little paper, but one excerpt further will be enough for the present. In an editorial very kindly reference is made to the great increase of mission force and mission work in Cawnpore, where the Christians number 234:

> In the whole of Oudh there is not another city where as many—perhaps not more than one third as many—can be mustered; and, indeed, in the whole mission there are only three stations as large. In their 28 Sunday-schools there are nearly 1,200 children, and it is most likely that in this respect there is but little difference between Lucknow and Cawnpore. For a long time, because of the "Lucknow Witness," this city (Lucknow)

in its mission work was brilliant; but now, alas! that star shines in the Calcutta firmament. But now we see that, through the efforts of Mr. Maxwell, a new English paper is begun in Cawnpore, "The Christian Visitor." Looking on all these wonders, the words of John the Baptist recur to us: "He must increase, but I must decrease."

Well, we have great pleasure in Cawnpore's increase, but find it in our hearts to wish that Lucknow might have the same degree. It is not for the MANUAL to express any opinion upon the questions discussed by the native brethren of India; but we deem it due to the Church, before whom these subjects have been laid by the discussions of the General Conference, that the drift of public sentiment should be indicated by such extracts as are given above, from the writings of native brethren.

PROSPECTS IN KOREA.

Recent inquiries and events have added much to the interest naturally taken in a country so lately opened to foreign investigation. During the session of the Association for the Advancement of Science, held in Philadelphia, a paper, entitled "Interviews with a Korean," was presented by Professor Edwards Morse. By means of his knowledge of Japanese, Mr. Morse was able to learn, from a member of the Korean Embassy, of several customs and beliefs hitherto unknown. The evidence of mingled Japanese and Chinese influence is not wanting. The relations between father and son are strict and similar to those among the Chinese. Boyhood lasts until the age of fifteen, or until marriage. All property belongs to the father during his life, even the earnings of the son. The law of primogeniture is in force. Servants are inherited, and bought and sold. Chop-sticks are not in use, but, strange to say, the occidental spoon takes their place. A Korean never speaks at meals, or after retiring for the night. A prohibition exists against decorating houses on the outside, and arched door-ways and windows are only allowed to royalty. The mourning dress was formerly white, but is now yellow, and a person so attired is never interrupted or accosted on the street. Five rules are drilled into the Koreans from their earliest childhood: obedience to the father; respect for the

elder brother; respect for the wife; fidelity to friends, and loyalty to the king. Notwithstanding the above high code of morals, the position of woman is degraded and miserable. Among the better classes she is entirely secluded; and it is said that she enjoyed much more freedom under the customs existing five hundred years ago. As in all heathen nations, the people are sunk in superstition. Such are some of the characteristics of this peculiar people.

It is now almost a year since the General Committee of the Missionary Society, in order to open a mission in Korea, added to the appropriation for Japan the sum of $5,000. Of this, $2,000 was a special donation from the Rev. J. F. Goucher. Since that time the subject has been under careful and prayerful consideration both at home and abroad. Dr. Maclay, Superintendent of the Japan mission, had recently made an exploring journey, to "spy out the land" and judge of possibilities for Christian work. He sailed from Nagasaki, Japan, June 13, 1884, and arrived at Fusan, Korea, on the 20th, where he was cordially received by the Korean and Japanese officials, upon whom he called. He sailed the same day for Chimulpo, the port of Seoul, arriving at the latter place, the capital of Korea, on the 24th. Dr. and Mrs. Maclay were made welcome at the United States Legation by Minister Foote and his wife, to whose wise efforts much of the encouraging aspect, both political and religious, in Korea is due. The visit of Dr. Maclay fulfilled the highest expectations of those interested, and made the way clear for the early establishment of a mission in that country. A paper setting forth the desires and object of Christian missionaries was sent to the king, who returned a cordial acknowledgment with permission to open work so long as it was *Protestant.* The distinction between Protestantism and the form of Christianity already known in Korea seemed to be quite clear in his mind, and we have no need to fear any opposition from the government. Commerce is naturally in its infancy, and the country and government are poor. Dr. Maclay believes it better to begin in educational and medical work, using no disguise as to the ultimate object being evangelization. Schools would be welcomed, and hospitals are a necessity. Introducing wisely

these means, we can confidently look forward to such success in this untried field as has attended no other of the missions in Eastern lands.

DEPARTURE OF MISSIONARIES.

A LARGE party sailed from New York, Sept. 20, *en route* for India. Those returning after furlough were: Rev. and Mrs. E. W. Parker, Dr. and Mrs. T. S. Johnson, Mrs. Thomas Craven with four children, and Mrs. J. W. Waugh with two children. Mrs. Baume went out to join her husband, Rev. James Baume, pastor of the Methodist Episcopal Church in Naini Tal. Seven ladies of the Woman's Foreign Missionary Society were also in the party: Miss Christiancy, M.D., Miss Reed, Miss Downey, Miss English, Miss De Line, Miss Mansell, (whose parents are now missionaries of our Church in India,) and Miss Hedrick. Rev. B. H. Badley, with his family, expects to sail about Nov. 1, accompanied by the Rev. and Mrs. Noble L. Rockey, completing a grand re-enforcement for the North India Conference.

Already the Rev. Dennis Osborne has returned to his charge in the South India Conference, accompanied by the Rev. S. P. Long, Miss Stone, and Miss M'Neil. Others are expected to follow shortly to join the same Conference, namely: Rev. and Mrs. W. F. Oldham, Rev. and Mrs. A. W. Rudisill, Rev. and Mrs. J. M. Thoburn, a nephew of Dr. Thoburn of Calcutta, Rev. and Mrs. J. H. Garden, Rev. and Mrs. De L. M. Tompkins, and, probably, Rev. and Mrs. W. L. M'Dowell. A single "missionary apprentice" has been sent out this fall by Bishop Taylor.

China has been re-enforced by the Rev. J. A. Smith, Dr. L. D. Denney, and Dr. R. C. Beebe; Rev. and Mrs. W. F. Walker return shortly, unless prevented by the threatened war, to their former field in North China, and Miss Fisher and Miss Jewell expect to leave San Francisco this month for Foochow; while Dr. and Mrs. H. W. Swartz, Miss Spencer, and Miss Hewitt are soon to be in Japan.

Rev. and Mrs. John W. Butler have returned to Mexico, accompanied by Miss Loyd, of the Woman's Foreign Missionary Society.

Bulgaria is soon to welcome Rev. and Mrs. T. Constantine and family, and Miss L. A. Schenck, of the Woman's Foreign Missionary Society.

Rev. Dr. Vernon, after a short stay in this country, returned to Italy early in the fall.

The Rev. D. Ware has returned to Liberia, and Rev. J. H. Johnson returns this month to Norway.

A NEW MISSIONARY BOOK.

"My Missionary Apprenticeship," by Rev. J. M. Thoburn, D.D., just published by the Methodist Book Agents, is a 12mo volume of 386 pages, full of interest from the first line of the preface to "the end." It has more than the charm of a romance. We do not know where else, in any one place, so many graphic scenes and incidents of missionary life can be found; nor do we think there is any one book recently published that gives more lucid glimpses of the interior difficulties and embarrassments of the missionary in his field. It is moreover a benediction to the soul to read it. The consecration of the author to Christ, and the work of saving India, and his faith in God, have led him at various times to such ventures as could not have been made by any mind of inferior grace; and the consequent reward to his own heart, in enlarged joy and glorious triumph, is a lesson in regard to intelligent faith such as souls are rarely taught in books.

There are a few points where our own recollections are at variance with his—particularly in reference to General Conference matters, and where our view of Church rule, missionary administration, and the governing principles of the same, are almost totally diverse from his. But in the main the principles of the book are sound, and to be commended to all and studied carefully by the Church.

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" " Duties of Presiding Elders to the Missionary Work. Rev. H. H. O'Neal.
" " The Utah Mission. Rev. G. M. Jeffrey.
" 10. Caste in India. I. Rev. B. H. Badley, A.M.
" " Woman's Home Missionary Society, Mrs. J. L. Whetstone.
" 17. Caste in India. II. Rev. B. H. Badley, A.M.

PITTSBURG CHRISTIAN ADVOCATE.

July 3. Notes of Progress in Japan. Rev. M. C. Harris.
" 10. News from India. Rev. C. P. Hard.
" 24. A Mother's Gift to Missions.
Aug. 7. The Bible in Japan.

CHRISTIAN APOLOGIST.

July 7. The Work of Bible-Women in India. (Heathen Woman's Friend.)
" 14. On Lake Victoria Nyanza.
" 21. Preaching and Power of the Gospel at a Mela. (Indian Witness)
" 28. Our Mission Work in the Larger Cities. George Guth.
" " The Germany and Switzerland Conference. G. Bruns.
" " What Kind of Good People Christians should Be.
" " Animating Idols.
" " Bishop Wm. Taylor and His Plan. (Ed.)
Aug. 4. Old and New Mission Territory in Africa.
" 11. A Call from Chili.
" " Session of the Germany and Switzerland Conference. Bishop Hurst.
" 18. The Last Sermon before Cetewayo.
" " From my Mission Life in Khartoum, Egypt.
" 25. Who Shall Carry on Mission Work? Geo. Guth.
" " The Mission to the Jews. (Ed.)
Sept. 1. How Christians and Heathen Bury their Dead.
" 8. Bishop Wm. Taylor's Letters to His Friends. I.
" 15. Bishop Wm. Taylor's Letters to His Friends. II.
" " The Punjab.
" 22. Bishop Wm. Taylor's Letters to His Friends. III.
" " Leaves from Spain. Pastor Fritz Fleidner.
" 29. Mission Work. Otto E. Hempel.
" " Leaves from Spain. (Conclusion.) Pastor Fritz Fliedner.
" " An Open Letter to Friends of Domestic Missions.

CHRISTIAN STANDARD.

July 5. Episcopal Jurisdiction of Africa. Wm. Taylor.
" 12. A Missionary Letter. Rose Campbell.
July 19. Self-Support and South India Conference. (Christian Witness.)
" 26. The Calcutta Girls' School. Rev. J. M. Thoburn.
Aug. 2. Bishop Wm. Taylor's Circular Letter to His Friends. No. I.
" " Letter from India to Sister Inskip.
" 9. Bishop Wm. Taylor's Circular Letter to His Friends. No. II.
" " Bishop Wm. Taylor's Circular Letter to His Friends. No. III.
" 30. Our Panama Mission. B. S. Taylor.
" " International Missionary Conference. Rev. Geo. Hughes.
Sept. 27. In Africa's Heart—Bishop Taylor's Plans. Rev. Dr. Summers.
" " The Look of a Heathen Audience. Selected.

ZION'S HERALD.

July 9. Home Mission Work in Vermont. Mrs. G. F. Arms.
" 16. Agra. Bishop Foster.
" 23. Agra, (concluded.) Bishop Foster.
" 30. Letter from Japan. Rev. C. S. Long.
Aug. 6. A Visit to a Japanese Temple. Rev. W. C. Kitchin.
" 13. Industrial Homes of W. H. M. S.
" 27. Woman's Home Missions.
Sept. 10. English Schools for European Children in Naini Tal, India. Rev. R. Hoskins.
" 17. The Indian Native Preachers. I. Ram Chandra Bose.
" 24. The Indian Native Preachers. II. Ram Chandra Bose.

CALIFORNIA CHRISTIAN ADVOCATE.

June 25. Notes from Portland. Andrew J. Hanson.
" " Future Work in Africa. Bishop Taylor.
July 2. A Visit to the Ku Cheng District. Rev. M. C. Wilcox.
" 16. History Repeats Itself. Bishop Warren.
Aug. 13. Session of Germany and Switzerland Conference. Bishop Hurst.
Sept. 3. Home Mission Day.
" " The Nevada Mission.
" 24. Letter from Bishop Wiley. Japan.

MICHIGAN CHRISTIAN ADVOCATE.

July 5. The Missionary Collection. (Ed.)
" " Impressions of India. Allan J. Maxwell, M.A.
" " The Soul of Woman. Mrs. M. J. Johnson.
" 26. A Sabbath in Bijnour, India. Hattie Kerr.
Sept. 6. Letter from India. W. R. Clancy.

BALTIMORE METHODIST.

July 19. What a Testament Found in the Water Did. H. Loomis.
Aug. 16. Missionary Correspondence. Miss Kelly.
" 23. Hope for Africa. (American Reformer.)
Sept. 6. Missionary Mosaics.
" 27. A Stirring Speech.
" " What we Owe to Foreign Missions. (London Times.)

PHILADELPHIA METHODIST.

Aug. 30. Letter from Japan. Rev. I. H. Correll.

SUNDAY-SCHOOL UNION.

INDIA.

From a letter from the Rev. T. Craven, dated Lucknow, June 6, 1884, we learn that in 1883 the following periodicals and requisites were issued from the mission press for our Sunday-schools in India:

The "Children's Friend," a weekly four-page paper printed in Urdu. Of this, 3,500 copies were printed, giving for the year a total of 728,000 pages.

Of the same paper in Hindi there were issued 3,250 copies, making a total of 676,000 pages for the year.

Of Lesson Leaves there were printed in Hindi, 1,800 copies; in Lithographic Urdu, 1,600 copies; and in Roman Urdu, 2,000 copies.

There were also issued 300,000 tickets or Sunday-school cards in Lithographic Urdu and Hindi.

In connection with this report Brother Craven writes:

> It is my earnest desire to make our Sunday-School papers as attractive as possible, believing the good they thus do to be much greater. I have gone to great expense in importing machinery and engaging the services of a competent man to take charge of the lithograph work, to print illuminated tickets, wall texts, and such things as may give interest to our Sunday-schools. There has been but this motive before me. I am debarred from doing job work in the vernacular, for only the printing of heathen books is available as jobs.

The last sentence is worthy of special notice. Our mission press could become to a great extent self-supporting if the committee in charge would consent to print heathen books. But this, of course, they cannot do. Their press is not set up as a mere matter of business, for the purpose of printing every thing that is offered. It is a Christian press, set up for the defense of the Gospel, and it cannot even indirectly give the slightest aid to the propagation of heathenism. No doubt money could be saved by this course, and consequently less money be needed from our Church for sustaining the mission press, but our brethren judge rightly when they believe that

the Church, as well as themselves, has a conscience in this matter. If they cannot be sustained by the Church in keeping the press running, it must stop running, and the Church must assume the responsibility.

We ought, then, to take pleasure in helping our brethren who, in the midst of heathen darkness, are trying to shed light from the Christian press. They are sometimes well-nigh discouraged because of the lack of means to accomplish their work. Thousands of dollars could be judiciously spent in spreading Christian literature among the youth and children of India. If our Sunday-School Union had more means for this purpose the appropriations needed would be gladly made.

AFRICA.

The following letter from the Rev. J. H. Deputie, dated Mount Olive, Liberia, July 4, 1884, will, we are sure, be read with great interest:

On the eighth of last month, our "Children's Day," we took up a collection of four dollars in our little Sabbath-school at Mount Olive. This amount we want to invest in books for the use of our Sabbath-school, and for the native children who visit us from time to time. But the amount is so small that it will not go very far toward supplying our wants. We live in a country where books are very hard to get, and, on account of the dampness in the rainy season, very hard to keep. I am living among people who are just beginning to know the value of learning to read and write. The native membership of the Church are generally very poor in this world's goods, and are not able to do much for themselves nor their children in coming to the true light of the Gospel. We are surrounded by the heathen, whose hearts are full of superstition and sin of every kind. We see them every day. Their children come to us at times to learn the English language, and to learn to read and write. We send out at times our young men to the surrounding towns to hold Sabbath-schools, and meeetings for exhortation when we have books to send with them. I want to solicit your assistance in this great and good work:

First. By giving us for our Sunday-school at Mount Olive a supply of books and requisites for the use of the school, such as primers, catechisms, spelling and reading books, child's lesson books on the Old and New Testament, Sunday-school hymn-books, Bibles, and other miscellaneous books to interest the larger scholars.

Secondly. If you will give us in addition a small supply of books, we can extend our work of teaching on Sabbath days to the children in the surrounding towns who do not attend the Sabbath-school on the station.

Many children attend the Sabbath-school here, and because we have no books to give them become discouraged and do not return. We have forty-five scholars belonging to the Sabbath-school. We have one Bible-class, two Testament classes, and four primary classes. We teach the English language in our schools, as the language of tribes here changes every hundred miles. The people among whom I labor are of the Bassa tribe.

It is hardly necessary to say that in response to this application a grant was sent to supply the wants of these schools.

OUR AGENCY SOUTH AND WEST.

The Rev. A. W. Gillet continues hard at work in this agency, visiting Conferences, holding institutes, conducting a correspondence which averages fifteen letters a day, and in every possible way seeking to build up the Sunday-school work in his field. During the last six months he has traveled over ten thousand miles in the discharge of his duties.

Last spring he held a Sunday-school Institute in Clark University, Atlanta, Ga., and another in the Central Tennessee College, Nashville, Tenn. These meetings were intended especially for the students in these institutions, young men and women who will soon go out and labor among the people of their own race in the South.

Brother Gillet represents the work in the North-west as developing rapidly. This is especially true of the settlements along the line of the Northern Pacific Railroad. There villages and cities spring up with amazing celerity, and he who can enter into the field and aid our Methodist pioneer preachers in organizing Sunday-schools will do a good work. We believe that our Union could judiciously spend in this part of the work alone for one year all the money given to it by the Church for Sunday-school work throughout the country. The time to strike is now. Would that we had the means to strike as sturdily as the case demands!

THE OXFORD LEAGUE.

The Oxford League is a new proposal in connection with the Centenary of our Church. It is designed to promote, especially among our most intelligent young Church people, the careful study of Methodism; to discover the harmony between it and the doctrines, spirit, and methods of the Apos-

tolic Church, and also to trace the development of the Methodistic force in the Holy Catholic Church from the days of the apostles to the present time.

The Oxford League will associate modern Methodism with the Oxford students who, gathering week after week about the open Greek Testament, studied the word in the original, that they might more thoroughly enter into its divine thought and spirit.

Methodism began among the scholars. It reached from the rectory of Epworth, from the halls of Christ College, and the parlors of Lady Huntingdon down to the lowest stratum of English society. Its work has been a work among the masses, and too often our young people have connected the idea of the Methodistic movement with this department of its activity.

It is the design of the Oxford League to correct such limited views; to promote an appreciation of the scholarship, strength, and dignity of the early Methodist movement; to make our young people familiar with the profound philosophy underlying Methodist theology, and with the wisdom of its practical methods; to create a greater love for the study of the Bible in order to spiritual experience; to connect such study and experience with practical work for others; to correct the false notion that, because our Church opposes certain so-called social amusements, she is opposed to legitimate and healthful recreation; to correct the equally false and injurious idea that Methodism is adapted only to the lower classes of society, and not equally adapted to the most cultivated and refined; to promote literary and scientific training under the auspices of the Church itself, through such organizations as the Church Lyceum; and to develop a rational and refined parlor life in which the most accomplished people may find inspiration, and people of limited opportunities be brought into gentle, ennobling, and sanctifying social fellowships.

All these ends will be furthered through the occasional publication of permanent documents devoted to the history, philosophy, doctrines, institutions, and achievements of Methodism, especially through the Methodist Episcopal Church.

The details of this plan will be published later on, that the Centenary Conference week may be celebrated by the organization of Oxford Leagues throughout our Church.

TRACT SOCIETY.

INDIA.

Under date of June 4, we have a letter from the Rev. T. Craven, of our mission press, Lucknow, in which he gives a report of the work done with the grant made by this Society in June, 1882.

From this report it appears that from June, 1882, to June, 1883, the following publications were issued:

"Kaukab-i-Hind," (Indian Star,) 400 hundred copies weekly, of four pages each, making for the year 83,200 pages.

A volume of "Religious Stories," 1,200 copies, of 372 pages each, making in all 446,400 pages.

"Religious Activity in America," 500 copies, of 41 pages each, in all 20,500 pages.

The total number of pages in these three publications is 550,100.

Besides there have been published 5,000 copies of a hymn book in Roman Urdu characters, and 5,000 of the same in Hindi. The number of pages in these is not given. The paper for these hymn books was granted by the Religious Tract Society of London; the expenses of printing and binding were paid for by our Society.

ITALY.

In the January number of the MANUAL for this year will be found an interesting communication from Dr. Vernon, Superintendent of our mission in Italy, in reference to the publication of a review to arrest the attention of thoughtful Italians, too intelligent to be interested in the mummeries of Romanism, and, knowing no other system of religion, in danger of going over to atheism.

Two numbers of this review, the title of which is "La Nuova Scienza," have appeared. Many of the copies sent out have been retained, indicating, according to the Italian custom, that the recipients are to be considered regular subscribers who will in due time pay the subscription price. In this way

it is hoped, ere long, to make the review, in part at least, self-supporting.

The editor, the Rev. Enrico Caporali, D.D., sent to the Board, under date of August 8, 1884, an interesting report of his work. From this we make the following extract:

Three thousand copies of the first issue were printed and sent all through Italy (except one hundred forwarded to foreign countries) to senators, members of Parliament, to the most learned professors of twenty-one universities; to the best literary men among the laity; to the highest dignitaries of the State; and to the most learned proprietors of the sixty-nine provinces of our kingdom. Nine hundred of these copies were returned. These were then sent to so many professors of lyceums and technical institutes, gymnasiums, and other learned proprietors. Congratulations and approbations were received from all the principal Italian universities and from foreign ones. These were printed at the beginning of the second issue.

Of the second issue twenty-eight hundred were printed and sent to those who had accepted and kept the first issue. The copies returned were forwarded to others. Many copies have been sent to public libraries, and to literary men, and to the best scientists of Italy. These copies are so many advance sentinels of the kingdom of God, forerunners of Methodism to dissolve the sophisms and drive the rebel minds to doubt of the errors of which they are full, and lead them to seek for divine truth.

The "Nuova Scienza" in 1884 has been a beneficent visitor blessed by many. We have the assistance as collaborators of eight clever philosophers well known for their works. Nobody hitherto has spoken ill of the "Nuova Scienza." The really learned men have appreciated it; the learned enemies have been silent. But the *two Italies*, the official Italy, the *Catholic liberal Italy* of statesmen and of the government, and the *radical atheist Italy* of infidel philosophers, are not yet vanquished. When it will be understood that a *third Italy* is rising and spreading, a third *Christian Methodist Italy*, they will do all they can to discredit us. But if the means are furnished us we will render the "Nuova Scienza" the first Italian review and the most valid staff for our Churches and for all honest consciences in Italy.

FRANCE.

It is now nearly thirty years since our Society became associated in its work with the Methodists of France, as will be seen by the following extract from the minutes of the third annual meeting of the General Committee of the Book Concern, held in Paris, September 4, 1855, the Rev. Dr. Cook in

the chair. Present, twelve French pastors, and the Rev. Dr. Abel Stevens, from America:

The Rev. Abel Stevens, of the Methodist Episcopal Church of the United States, and editor of the "National Magazine," of New York, makes known to the Committee the work of the Methodist Book Concern of New York, and especially the labors accomplished by the Tract Society of his Church, organized three years ago. He is confident that our brethren of the United States will easily obtain for us a considerable sum for our publications, if we consent to connect ourselves as an auxiliary society to their Tract Society. The only obligation on our part would be to send an annual report.

The Committee agrees to recommend that the Conference accept this offer, and to this end requests the Agent to prepare a report on the past history of the Book Room, on its present position, and on its future prospects. This report will be intrusted to Mr. Stevens, to be transmitted by him to the United States. It will contain a list of the Methodist books already published in France, and of those most specially needed.

In consequence of this recommendation, we find that the Conference held soon after in Paris passed, September 10, a series of resolutions in reference to the Book Room, the second of which reads as follows:

Resolved, That our Methodist Book Room be connected with our American brethren under the name of "The French Methodist Book and Tract Agency, auxiliary to the Tract Society of the Methodist Episcopal Church."

For some reason the relation thus instituted was discontinued after a few years. Last spring, the Rev. J. P. Cook, a son of the Rev. Dr. Cook referred to in the minutes just quoted, visited this country, bearing with him the greetings of his French Methodist brethren. He came as an accredited representative of the "Evangelical Methodist Church of France" to our late General Conference. That body having listened to his representations, resolved that the relation formerly existing be renewed, and that the French Methodist Book Concern be considered an auxiliary of our Tract Society.

The Conference also recommended the Tract Society to favorably consider the proposal to aid the Book Concern of Paris in printing and distributing tracts in the French language.

In compliance with this recommendation the Board at its September meeting made a grant of $500 for this purpose.

DOMESTIC.

UTAH.

Last year an appropriation was made for the free circulation of "Den Christelige Talsmand" among Danes and Norwegians in Utah. We give the following report of the circulation from the Rev. Martinus Nelson, the Norwegian pastor in Salt Lake City. It is dated August 14, 1884:

The appropriation of $100 made last year by the Tract Society for free distribution of "Den Christelige Talsmand," our Norwegian Methodist weekly, has rendered most valuable service in our missionary work among the Scandinavian population of Utah. By the appropriation, with the amount collected from some of those receiving this publication, we have been enabled to circulate 119 papers weekly. The inclosed list shows where it goes, strengthening our missionaries in their fields and opening the way for the extension of the work.

Many expressions of special gratitude have been received showing the direct influence for good. For example, in a locality where we had no missionary, the paper was introduced into a Mormon polygamist home, and was the means of the conversion of the whole family, and the husband is now employed by the American Tract Society. At another place a lady was induced to read the paper, and thereby brought to attend Church service. She is now a Christian.

A number of other striking cases could be given to show how this silent yet powerful missionary goes into the homes and does effectual Christian work. In fact, we cannot do without it, and we earnestly ask the Tract Society for the renewal of an appropriation of $100 for free distribution of this paper. It certainly will be money wisely expended for the redemption of souls.

This application was indorsed by the Rev. T. C. Iliff, the Superintendent of Utah Mission, and by Bishop Foss, who presided at the late Conference in Utah. The Board, feeling that the money would be wisely spent, made the grant asked another year.

REPORT OF THE COMMITTEE ON THE CENTENNIAL OF 1884.

The General Conference, at its late session, resolved that this report "be printed as a Tract by the Corresponding Secretary of the Tract Society, and furnished to our preachers and people gratuitously."

This tract is now ready, and any one desiring copies of the report can have them by sending to Dr. J. H. Vincent, 805 Broadway, New York, enclosing stamps for postage at the rate of ten cents a hundred.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1880, ¶¶ 283 to 307. See also Report to General Conference of 1880; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

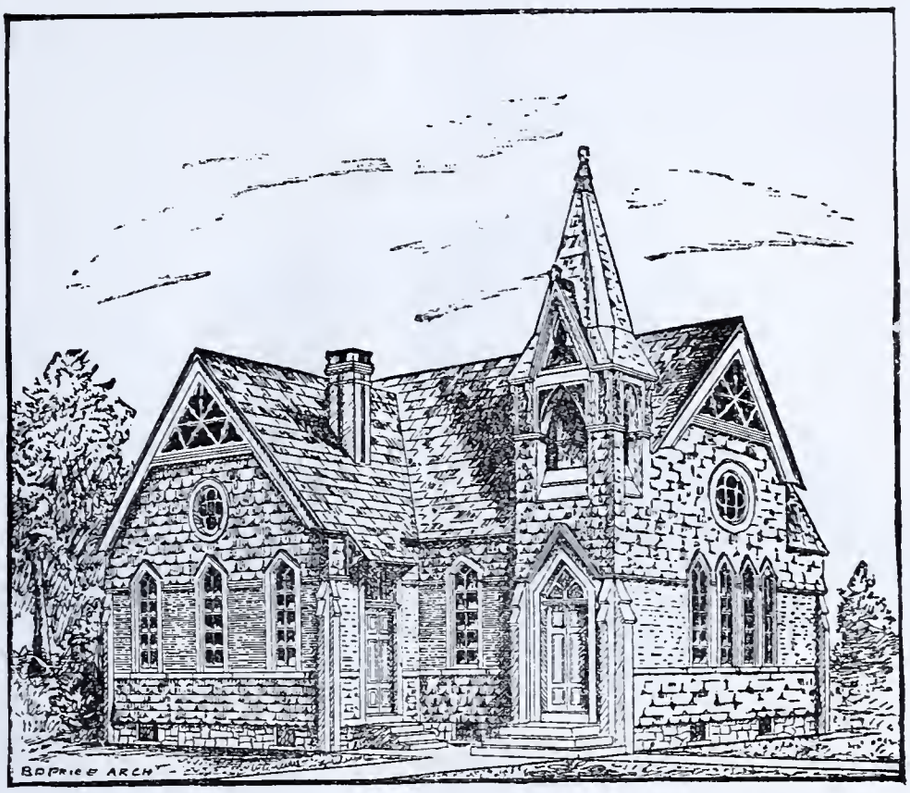
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to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

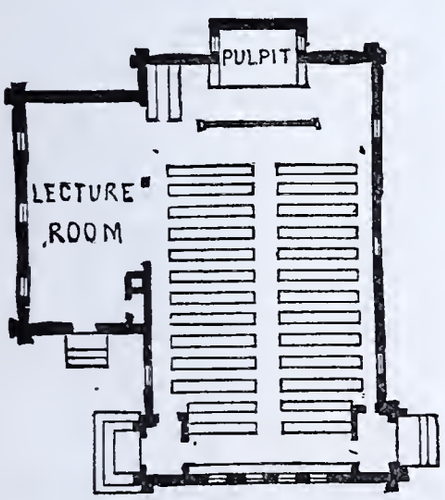
Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.



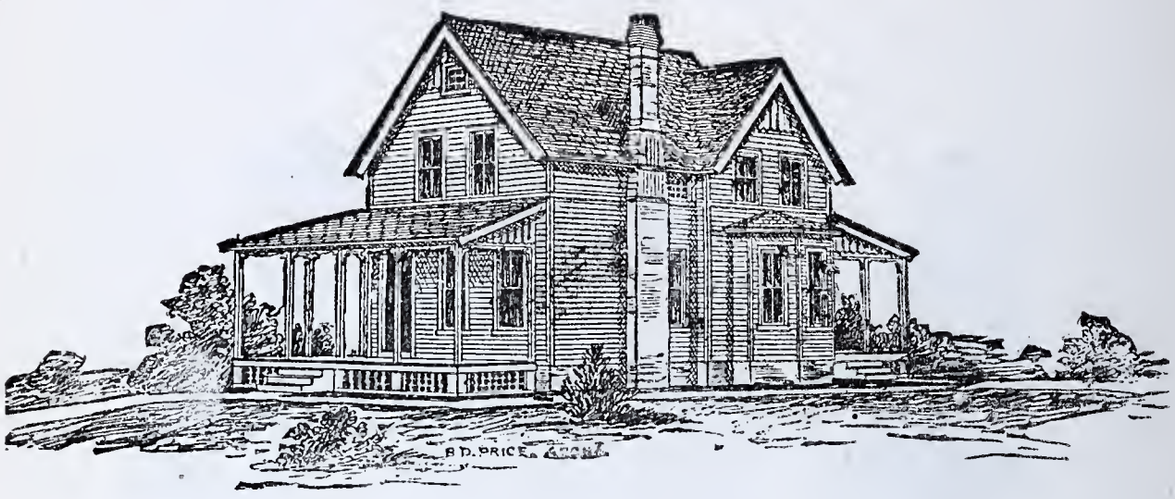
OUR MODEL CHURCHES.

THIS one appears in our Catalogue for 1884 as Plan No. 28. It is of three different sizes, frame, costing respectively $9, $9 50, and $10; and the building will cost, where labor and material are cheap, from $2,000 to $3,000, and will furnish from 250 to 350 sittings.



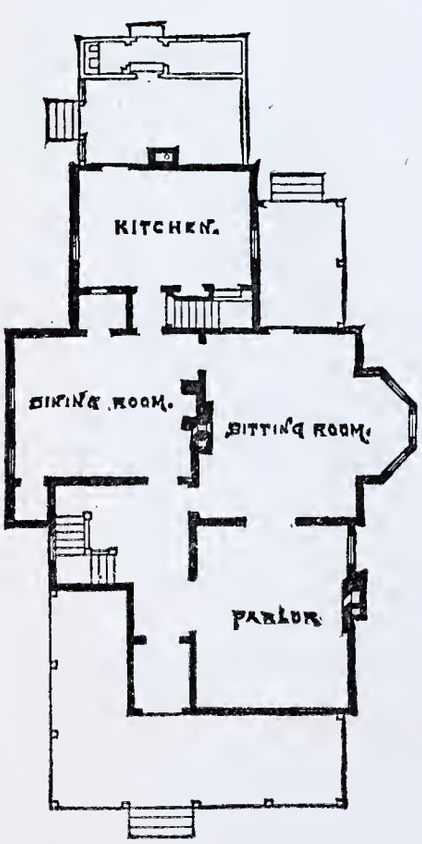
The friends of the late Rev. John S. Inskip have selected this plan for an "Inskip Memorial Church" to be erected on the spot, in Marshallton, Pa., where he, when but a lad, was converted to God. If all to whom his ministry brought blessing will contribute but a little, this most appropriate monument to his memory will be the birthplace of other souls, through whom salvation "full and free" will flow on for generations to come. Remittances for this worthy object may be sent to Rev. J. S. J. M'Connell, (Presiding Elder of the District,) in care of Corresponding Secretary, No. 1026 Arch Street, Philadelphia, Pa.

All who propose to build either church or dwelling should send for Catalogue, and carefully follow suggestions on pages 2 to 8 of the Catalogue. Address A. J. KYNETT, D.D., 1026 Arch Street, Philadelphia, Pa.



OUR MODEL PARSONAGES.

This shows one of our cheaper plans, and indicates the general features of two, described in our Catalogue as numbers 5 and 6.



The first costs $6, and the building from $1,200 to $1,800; the second, $6 50, and the building from $1,600 to $2,200.

For full description of these and others, send for Catalogue. We furnish plans to any wishing to build a dwelling on same terms.

OUR DEPARTMENT OF ARCHITECTURAL PLANS has developed with increase of satisfaction. Our people are learning the importance of having good plans, and adhering strictly to them. From an experience of eight years, and from testimonies coming from all parts of the country, we most earnestly urge all to get our plans and suffer no departure from them. While writing this a case is brought to



PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows. Large or small panes of Glass. 450 Churches have used it.

The following Churches, mostly Methodist, are taken at random from our books. Examine any that may be near you and compare with *cheap* Stained Glass in other Churches.

Mobile,	Alabama.
Globe,	Arizona.
Pine Bluff,	Arkansas.
Siloam Springs,	"
Black Hawk,	California.
East Oakland,	"
Florence,	"
Grangerville,	"
Los Angeles,	"
Livermore,	"
National City,	"
Oakdale,	"
Ornville,	"
Pomona,	"
San Francisco,	"
Sonoma,	"
South Pueblo,	"
St. Barbara,	"
New Haven,	Connecticut.
Tolland,	"
Washington Depot,	"
Brooking's,	Dakota.
Grand Forks,	"
Omaha,	"
Mandan,	"
Mount Vernon,	"
Watertown,	"
Wyoming,	Delaware.
Deer Creek,	Illinois
Imogene,	"
Ipava,	"
Iuka,	"
Medora,	"
Minonk,	"
Nashville,	"
Peking,	"
Bloomfield,	Indiana.
Galveston,	"
Greencastle,	"
Jamestown,	"
Kewanna,	"
New Haven,	"
Sheridan,	"
Ainsworth,	Iowa.
Carson,	"
Corydon,	"
Clearfield,	"
Elwood,	"
Ridgeway,	"
Sidney,	"
Tama City,	"
Des Moines,	"
Keokuk,	"
Missouri Valley,	"
Pella,	"
Red Oak,	"
Van Horne,	"
West Branch,	"
Camden,	Kansas.
Eureka,	"
Louisville,	Kentucky.
Sharpsbnrg,	"
Camden,	Maine.
Hartland,	"
Madison,	"
Davidsville,	Maryland.
Federalsburg,	"
Rock Hall,	"
Elkton,	"
Hillsboro,	"
Marydel,	"



West Portpoint,	Mass.
Otsego,	Michigan.
Lake,	"
Onondago,	"
Petrosky,	"
Allegan,	"
Owasso,	"
Le Roy,	"
Corunna,	"
Fullerton,	Nebraska.
Blue Springs,	"
Wahoo,	"
Seward,	"
Atlantic City,	New Jersey.
Clayton,	"
Evans Centre,	New York.
Mexico,	"
Buffalo,	"
Elmira,	"
Essex,	"
Fairfield,	"
Jefferson,	Ohio.
Republic,	"
Fultonham,	"
Tremont City,	"
West Toledo,	"
Spencerville,	"
Germantown,	"
New Lyme St.,	"
New Matamora,	"
Pierpont,	"
Mt. Sterling,	"
Thurman,	"
Ottawa,	"
Confluence,	Pennsylvania.
Dauphin,	"
Ennisville,	"
Greenwood,	"
Humboldt,	"
Lamb's Creek,	"
Luzerne,	"
Nesquehoming,	"
New Milford,	"
Sheakleyville,	"
Spragueville,	"
Woodbury,	"
Providence,	Rhode Island.
Florence,	South Carolina.
Murfreesboro,	Tennessee.
Nashville,	"
Chatata,	"
Austin,	Texas.
Georgetown,	"
Honey Grove,	"
Jefferson,	"
La Grange,	"
Manchester,	Virginia.
Chelsia,	"
Fairfax,	"
Mount Sidney,	"
Culpeper,	"
Martinsburg,	West Virginia.
Ellenborough,	"
Baraboo,	Wisconsin.
Albany,	"
Superior,	"
Plover,	"
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CHURCH EXTENSION IN LONDON—A NEW START.

BY REV. WILLIAM ARTHUR.

THE following from the pen of Rev. William Arthur, the founder of the great movement referred to, and published some time ago in the London "Watchman," is so full of valuable and *suggestive* information, that we lay aside our scissors and our purpose to clip from it for the MANUAL, and give it entire:

The new start which has been given by Sir William M'Arthur to the work of attempting to meet the increase of population in London by providing places of worship, is one in which deep interest must be felt by all who have looked upon or reflected upon the strides with which that increase is proceeding. Sir William was in a position to see and know what it really amounted to. East, west, north, and south the wide-spread sea of houses was spreading out wider still. Embracing the circle called "Greater London," the annual addition to the population is about one hundred thousand souls. Last year about seventy miles of new streets were added. Had Liverpool and Manchester been first joined into one, and then bodily added on to London, it would about represent the population which was not on the ground ten years ago and is upon it now. The Methodists of London have not been asleep, but how could they keep pace with such a swell of the tide? To effect the modest end they set out with twenty years ago—that is, to build one chapel for every ten thousand people—would, at the present rate, demand ten new chapels annually for the increase of population alone, without saying a word about recovering lost time and lost place in the old portions of the metropolis. Now, what have they been doing? Great things, some may say, and my belief is that the Master will say good things as to the doings of many, and great things as to those of not a few. Yet what did it amount to? Did it reach to the ten new chapels a year absolutely demanded? No,

only to about three. Sixty-four new houses of prayer, holding each one thousand people, is a goodly sight to look upon as the work of the Metropolitan Building Fund, considering that when it was founded the Methodists of London counted only thirteen thousand. In a populous county, in a great provincial city, in some kingdoms embraced in our mission-field, these sixty-four chapels would make a noble impression. In London they only just suffice to encourage effort, suffice to show that prayer and faith can effect an amount of work which no far-seeing man would have counted upon, but they do not suffice to bring us abreast of this tremendous rising tide.

The Congregationalists reckon that they ought to provide one eighth of the entire accommodation required by the new population, and certainly our proportion of that inflow which comes and comes from every county in the three kingdoms is larger by a great deal than theirs. Though the increase is not proportionally so rapid in what is called "Smaller London" as in the outer circle, it alone adds more than a thousand souls a week. What efforts have often been made on behalf of places containing in all not that number of human beings!

Just when this state of things was pressing on the spirit of all who were by their position compelled to witness the swelling of the waters, a great and bitter cry of moral, spiritual, temporal destitution resounded in the ears of all. Whatever other modes of employing money may do or not do, it is plain that the first use to which money spent in building a new chapel goes is to give honest employment. In doing that it avails more in the battle against want, than if it was spent in alms; and if in the battle against want, then also in that against crime. If it helps to keep the wolf from the door, it also helps to keep the serpent from it. But laid out in this manner the money is found to be permanently laid up for the endowment of all manner of Christian charities; and for their endowment, not on the principle of teaching living men to administer charity from dead men's money, but on the principle of making the ground inclosed by dead men a seed-bed in perpetuity for cultivating the charities of the living. Besides the sacramental and love-feast collections for the poor of the Church—the Strangers' Friend and other collections for the poor not of the Church; besides mothers' meetings and school advantages conferred by the new center of activity—the greatest contribution of all to social amelioration is the raising up of numbers whose example and influence will help to foster virtuous, temperate, and self-supporting habits among their neighbors. And no surer way could be taken to prevent new neighborhoods from sinking into the condition which makes many of the old ones frightful than by providing for them in time centers of Christian activity and benevolence. A hundred godly families in any given locality will do a great work in warding off all manner of social wrongs and miseries. In proportion as the tendency to corrupt is checked is also the progress of suffering checked; and in every new house of prayer which we put up the corrupting influences at work encounter a center of salt.

To those who looked lightly on the surface of our position it would perhaps have seemed as if London Methodists might rest and be thankful. But if there is a place on this side of heaven for Christians to rest, assuredly that place is not London—not one into which human beings are pouring in tens of thousands, and in which human vice and woe are crying so as to make the world stare. This, at least, was the feeling which wrought in the heart of Sir William M'Arthur. He found that the Metropolitan Chapel Building Fund was, for the time being, at the end of its tether. It had granted and it had lent till the power to grant or lend was exhausted. But for the noble doings of Sir Francis Lycett the rate of advance for the last ten years would have been very slow indeed. Knowing that he had, by his will, provided for a new stimulus to the Fund at a future time, many might feel as if to-morrow was already cared for. But this future time, in the course of nature, was a good many years distant, and every lover of the work could only wish that the day when it should fall out should be far off. All this Sir William M'Arthur deeply felt and forcibly said. Were we, then, to sit still and let the tide rise, till places on which we might easily build should become as hard to enter as are now all the old central situations of London?

Sir William then invited a number of friends to his table. None of them knew, on crossing his threshold, what liberal things he had devised. They did know the object he had in bringing them together. A few vividly remembered one evening some four years after the Fund had been commenced, and when it had already voted itself out of resources, how they had obeyed a similar call to the same hospitable table; how the host led on, how Mr. Lycett offered £6,000 if £18,000 in all were raised, and how, what with host and what with guests, £16,000 were promised, and the threatened arrest of work was joyfully averted. I cannot speak for others; but my own poor faith and hope did not last Tuesday evening lead me to anticipate any thing so good as the former time. Two such evenings at one and the same table did not seem like a historical probability.

Of those assembled only four had been present twenty-two years ago, when the fund was inaugurated in a house a few score yards from Sir William's mansion. Of these, one was our host, at that time but newly come to live in London; and yet, since then he has served it as Sheriff and Lord Mayor. At the first meeting referred to it was resolved, amid much hesitation, to fix the sum to be aimed at as high as £20,000. What was going to be done now? The one comfort was, something was going to be done. So the host put the case, and showed how he could not wait, but must arise and build. At least £50,000 more ought, he held, to be provided within the next five years by the Methodists of London alone. It looked like a steep hill a good way off. But when he added that he would himself find one fifth of the amount, the hill looked no longer absolutely unapproachable. Then his brother, whose first public act after his accident this was, and whom all present had been rejoiced and thankful to see

looking so well, followed, promising £5,000 to meet Sir William's £10,000; and to this Mr. William M'Arthur, the partner of his father and uncle, added another £500. The hill by this time did not look either so steep or so blue as at first. So, as was said of the former evening, what with host and what with guests, £25,000 and more showed that we are already half-way up the hill. And, though the second half is always the stiffest climbing, hardy travelers do not turn back when they have got up so far. On this point Sir William declared his intention of doing as Sir Francis Lycett had done, and using his own personal influence and exertions both in London and the country.

As to the country, he held that every place in England was interested in the attempt to keep this awful London from growing more and more horrible. He was not a native of London. Indeed, I do not know that any one present was, except, perhaps, Mr. William Duncan. Of the four present who had been at the first meeting none was a Londoner, and only one a native of England, who at the former date was recently come from the West of England. Of the three others two were Irishmen and one a Scotchman. Of the sums named by one and another, the largest, after these already mentioned, the only other, indeed, which exceeded £1,000, was from a South African colonist, and a sum of £500 also for another. Of the sums of £1,000 each, one was from the son of an Irish minister, and another from the son of a deceased Missionary Secretary. Thus did men of very various antecedents, and all with ties and claims sufficient to absorb their efforts, feel that the heart of the Empire and of the Connection lay near to every part of the body. One lives in Chiselhurst—in fact, if I remember rightly, two subscribers of £1,000 each hailed from there—and one lives in Barnet, one at Notting-hill, another at Hampstead, and so on. "Do you mean to tell me," cried Sir William, "that men living so far apart are living in one place any more than those living in Liverpool and Southport, in Leeds and Bradford?" Hence he argued that it was a question for people in other places as well as in London, and as much so; for whatever any London man does for the Fund represents but the nucleus of his outlay, the local efforts to meet grants from it always coming first and heaviest on those who had helped the Fund. These local efforts, owing to the rush of new necessities, are certainly as pressing in London, to say the least, as they can be in any portion of the United Kingdom.

When in 1861 we sat together, not far off, the fact that, including Deptford, Hammersmith, and Croydon Circuits, the members numbered only thirteen thousand odd, was very depressing. In the Centenary year they had counted, on the same ground, a few hundreds more—over fourteen thousand—all the labor of the intervening two and twenty years not having quite sufficed to counteract the losses by division. Thank God! this picture was not repeated on Tuesday night last. The two and twenty years now ended gave us not double the members on the same ground, but a hopeful approach to it—that is, 24,400, instead of 13,600. What are these among

the four millions and three quarters which now people the ground they live on, that of the Greater London? What among even the three millions and three quarters which people Smaller London?

One thought has fallen upon me while looking at the facts of the last census and the present rate of increase. *At the next census the population of Greater London will largely exceed that of all Ireland!* In 1861 the number of members in Ireland exceeded that of those in London by more that fifty per cent.; to-day it had been overtaken and is exceeded by a few hundreds, though union has helped it up. The 24,000 members in London now should be better able to respond to Sir William M'Arthur than were the 13,000 of the former day to respond to the original appeals. And the appalling acceleration manifest in the rate of increase points the appeal to all parts of the United Kingdom in common with a force never known before. He that in his own corner asks, What have I to do with Church extension in London? asks, What have I to do with the moral, social, spiritual welfare of the heart of the empire? What have I to do with the weal or woe of that one center of salt which has, as a center, more than any other to do with the healing of the corruptions of mankind?

The experience of the last twenty-two years abundantly proves that in no part of the mission field, at home or abroad, is the door more open than among new populations in London. But as to reaching the old ones and the poorest? Would that all our friends had heard what Mr. Beauchamp had to say on that point on Tuesday night, showing us defacts in the past enough to stay all self-complacency! Again, the way in which home work helps the foreign is illustrated by the fact that our foreign missions now receive from the chapels erected since the Fund was started about £4,000 a year.

Rev. C. H. Spurgeon, of London, sees the difference between an old and a new country. At the Philadelphia Conference of Baptist ministers, a letter was received from him thanking the Philadelphia clergy for the complimentary resolutions adopted on the fiftieth anniversary of Mr. Spurgeon's birth. Said the distinguished British divine: "I rejoice every day in the prosperity of the Church in the United States. Your nation is but in its youth, and you are educating it for a high career. Ours is old and slow to learn, and we are with much difficulty lighting its candle, lending it spectacles, and opening the Bible before it."

We can dispense with the spectacles, but not with the illumination or the Bible. In this country "Now is the accepted time—the day of salvation."

COMPARATIVE GROWTH OF OUR COUNTRY AND OF OUR CHURCH.

MR. BLAINE, in his letter accepting the Republican nomination for the Presidency of the United States, shows from official sources the unparalleled growth of the country during the period from 1860 to 1880. He says:

In the census of 1850 an effort was made, for the first time in our history, to obtain a valuation of all the property in the United States. The attempt was in large degree unsuccessful. Partly from lack of time, partly from prejudice among many who thought the inquiries foreshadowed a new scheme of taxation, the returns were incomplete and unsatisfactory. Little more was done than to consolidate the local valuation used in the States for purposes of assessment, and that, as every one knows, differs widely from a complete exhibit of all the property.

In the census of 1860, however, the work was done with great thoroughness—the distinction between "assessed" value and "true" value being carefully observed. The grand result was that the "true value" of all the property in the States and Territories (excluding slaves) amounted to $14,000,000,000. This aggregate was the net result of the labor and the savings of all the people within the area of the United States from the time the first British colonist landed in 1607 down to the year 1860. It represented the fruit of the toil of two hundred and fifty years.

. . . At the end of twenty years the total property of the United States, as returned by the census of 1880, amounted to the enormous aggregate of $44,000,000,000. This great result was attained notwithstanding the fact that countless millions had in the interval been wasted in the progress of a bloody war. It thus appears that while our population between 1860 and 1880 increased 60 per cent., the aggregate property of the country increased 214 per cent.—showing a vastly enhanced wealth *per capita* among the people. $30,000,000,000 had been added during these twenty years to the permanent wealth of the nation.

These results are regarded by the older nations of the world as phenomenal. That our country should surmount the peril and the cost of a gigantic war and for an entire period of twenty years make an average gain to its wealth of $125,000,000 per month surpasses the experience of all other nations, ancient or modern. . . .

The period between 1860 and to-day has not been one of material prosperity only. At no time in the history of the United States has there been such progress in the moral and philanthropic field. Religious and charitable institutions, schools, seminaries, and colleges have been founded and endowed far more generously than at any previous time in our history. Greater and more varied relief has been extended to human suffering, and the entire progress of the country in wealth has been accompanied and dignified by a broadening and elevation of our national character as a people.

Over this marvelous growth of our country we share the just pride of American citizens, but as Methodists it becomes us to inquire what part we have taken in the general work and how the growth of the Methodist Episcopal Church compares with that of the country.

In 1860 we had, as the result of less than one hundred years of labor since Methodism was introduced into the country in 1764—less than eighty years since the Methodist Episcopal Church was organized in 1784—in round numbers, 995,000 members, 9,755 churches, 2,675 parsonages, and 100 schools and colleges of various kinds, worth in the aggregate about $25,000,000. In 1880 we had 1,743,000 members, 17,650 churches, 5,845 parsonages, and 110 seminaries and colleges, the aggregate value of which was $80,000,000.

This comparison shows that marvelous as has been the growth of the country our Church has kept pace with it and has somewhat exceeded that of the country; for, while the increase in the population of the country during this twenty years was 60 per cent., the increase in the membership of our Church has been a little over 75 per cent.; and that the value of our Church property has increased 220 per cent., while the wealth of the country has increased, as shown by Mr. Blaine, 214 per cent. These facts are the more favorable to our Church, inasmuch as a considerable proportion of the increased wealth of the country has been by immigration, while the addition to the members and wealth of the Church from this source has doubtless been much less in proportion.

A GLIMPSE OF THE FRONTIER.

Rev. William Reddy, D.D., of Central New York Conference, in visiting our Conferences and missions in the far-off North-west in behalf of missions and Church Extension, reports through the "Northern Christian Advocate."

After a brief reference to the general features of the country, he says:

"The things which concern the kingdom of God" are of infinitely greater importance. Glendive is the county seat of Dawson County, said to be the largest county in the world, embracing a territory larger than the State of New Jersey. It lies in a basin, with the towering Buttes sur-

rounding it and the Yellowstone River gliding through the midst of it. The water of this river is discolored, but is used for drinking and cooking. It comes mainly from the melting of the snows from the lofty mountains, far to the north, while the water from the wells and in many small lakes is strongly impregnated with *alkali*, which renders it unfit for culinary purposes.

The place is of but about three years' growth, and has a population of some one thousand souls. It has a fine brick court-house, a new academic school-building, not yet completed. It has two churches and eleven or twelve wholesale and retail liquor establishments. O this terrible curse of liquor saloons and houses, and the entailed evils resulting therefrom!

There are some excellent families and a growing religious influence, but the *morals* of the place apart from these exceptional families are terrible. These drinking dens are the hot-beds of every species of vice.

The "cow boys" from the ranches are rough and desperate, and bad girls and women from other parts appear at the saloons in shameless effrontery, and pollute the atmosphere with their foul breath and speech; and the moral sentiment of the town is not yet strong enough to abate these nuisances. The churches are without ministers—and yet the only remedy for these terrible evils must be sought in and applied by the Christian churches.

Our society is not large, but intelligent and enterprising; with small means, but with the aid of our grand Church Extension Society [Donation $250 and loan $750—*Cor. Sec.*] they have erected a tasteful and suitable church edifice. The Northern Pacific Railroad Company donated to our people six eligible lots in one block. The building has cost some $2,600. We dropped off the train at this point in company with the Rev. Geo. Comfort, presiding elder of the district, to dedicate their church. The enterprise has gone forward for the most part in the absence of a preacher and preaching. The only ministerial supply they have had has been from the pastor of Miles City, a distance of eighty miles from Glendive; and that pastor, largely engrossed in an endeavor to build a church at Miles City, so that he could spend but little time with the Glendive people, is now absent from the Territory, The society is entitled to all credit for their successful effort.

We fell among them on Friday night, preached on Saturday evening and twice on Sunday; had love-feast and sacrament, and two saved at the altar at the close of the sacrament, and the presiding elder received them both on probation that evening. There remained an indebtedness on the house of $500, and on Sunday evening at the close of the sermon an attempt was made to raise the amount. Coming somewhat short of the mark, the dedication was deferred until Monday evening, when the whole amount was secured and the house formally dedicated to God.

Presiding Elder Comfort was indefatigable in his labor, doing his own part faithfully and also the work of the preacher in charge. His district covers an extent of territory equal to the entire State of New York, and is

five hundred miles in length. Embraced within this extended line there are three or four county seats and other growing towns, and the cry from all these is, "Send us a minister, an able, self-denying, and godly minister," and they will support him. The harvest is great and the laborers are few.

Glendive needs just such a man at this hour. Where is the man of God who will say, "Here am I, send me?"

Our meeting was a grand success, and at the close we sang the "Sweet By and By," and the audience filed in front of the altar for an old-fashioned hand-shaking, and we parted with glad hearts and took the western-bound train at 10:30.

SPECIMEN CASES.

"Give us facts; show us what you are doing. One fact outweighs many arguments." So say many of our best friends among the pastors, who know how to use facts in presenting our cause to their people. In response to this just demand we continue to give in each number of the MANUAL a few specimen cases.

Roanoke, Virginia.—This is one of a few points in the old Southern States which, by rapid growth, becomes a place of unusual importance. It has already reached a population of about six thousand, and will, probably, more than double that within two or three years. The junction of the Shenandoah Valley and Norfolk and Western Railroads, with machine shops, etc., contributes to its development. With a new society of thirty-one members, our people rose to build, and applied for aid. A donation of $250 and a loan of $500 were granted and paid in June last. August 14 the presiding elder, Rev. E. H. Vaughan, wrote us as follows:

I am glad to be able to say that we have completed the church at Roanoke, and have dedicated it, free of debt. This could not have been done without the aid furnished by your Board. It was our hope to raise enough at the dedication to pay the carpenter and a part of the amount borrowed of you, and we should have done so but for the fact that for two months past the railroad and car shops have not paid their hands. Most of our people are connected in some way with the railroads, and were, for the above reason, under a sort of financial panic at the time of dedication; but we will be able to make all the payments at the times agreed upon. The church has fine prospects for a good membership and Sunday-school, and I entertain no doubt of its being a first-class success.

Our Church interests in this part of Virginia are improving, and the future looks much brighter than the past.

Wellsville, Mo.—The "Central Christian Advocate" of August 20 says:

The new Methodist Episcopal church at Wellsville, Missouri Conference, was dedicated August 3 by Rev. Dr. G. W. Hughey, assisted by Rev. W. J. Martindale and the pastor, Rev. E. B. Lytle. The church is built after plan No. 23, of the Church Extension Annual, without the class-room. The audience-room is 32x50; the lecture-room is 15x25, and connects with audience-room by folding doors. It is finished in the best style, has stained glass windows throughout, and is beautiful as well as convenient. The cost complete was $2,600. The Church Extension Board donated $250. There remained to be provided for on the day of dedication $700, and $830 were raised by subscription. The ladies deserve special mention for the very material help they rendered through their Aid Society in furnishing very handsome pulpit furniture, carpets, and a silver communion set, and their liberal subscriptions on the day of dedication. The pastor has been untiring in his labors, and deserves credit for the perseverance with which he has carried forward the enterprise to its completion.

Wesley Church, Des Moines, Iowa, is now one of the most prosperous and promising churches in that most prosperous State. The new church gave it the new impetus. They built it and paid for it themselves, but at a trying time, when near completion, a generous loan from our Board put the enterprise through grandly. A late number of the "North-western Christian Advocate" contains this item:

The year closing at Wesley Church, Des Moines, Iowa, is one of the most prosperous in the history of the society. Besides the new and elegant church, completed and dedicated with sufficient subscriptions to meet all claims, there have been 130 accessions to the church. On a recent Sabbath 50 were received into full membership. At the official meeting of the Board, August 11, a resolution was unanimously passed asking Bishop Andrews for the return of pastor C. W. Blodgett for another year; also a resolution requesting the pastor to invite the Des Moines Conference to hold the session of 1885 in Wesley Church.

Sidney, Nebraska.—Rev. T. B. Lemon, D.D., Superintendent of West Nebraska Mission, writes:

The good cause of church building goes forward successfully, and several new churches are under way. The church at Sidney is indeed a thing of beauty. The plans were closely followed, and I find that the more closely

the plans furnished by your Board are followed, the better the churches look, and the easier it is to speak and hear in them. I wish all would see the wisdom of closely following the plans of your architect.

The "Central Christian Advocate" of August 20 gives this account of the dedication and the progress of the Mission:

The Methodist Episcopal church at Sidney was dedicated by the Rev. Thos. B. Lemon, assisted by the Rev. L. Stevens, pastor, July 27. The building is after the plan No. 5, B C, Church Extension catalogue. The rock foundation rises two feet above ground, and incloses a large cellar, 7 feet deep, for furnace. The main building is 30x50; raised ceiling, 22 feet high in center; one class-room, 9x18; a corner tower over 10 feet square to the top of the belfrey, and tapering to a point, nearly 80 feet from the ground, with a fine, deep-toned, 1,200-pound bell. The main entrance is through the lower room of the tower, which forms a handsome vestibule, opening into the audience-room by double doors. The class-room is on the opposite side, divided from the audience-room by folding doors, and when needed may be thrown open, giving an entire seating capacity of 400. The outside of the building is painted in drab, bordered in dark brown; the inside finished in the natural wood with oil and varnish. The windows are large, of handsome design, filled with imitation stained glass; the pulpit and pews are of ash, trimmed with walnut; the floors carpeted; the chandeliers of ebony and gold finish, with cut-glass lamps and globes. The whole cost of this beautiful church is over $3,600. The Church Extension Society gave $250 and loaned $250. The remainder was nearly all given by the friends at Sidney. On the morning of dedication $800 was needed to cover all indebtedness; the congregation and some friends not present covered the claim by cash and subscription. In this connection, we acknowledge the reception of a beautiful, costly sacramental service of two plates, two goblets, a baptismal bowl, and an ewer on which is engraved, "Presented to the Lemon M. E. Church, Sidney, Nebraska, by the officers, ladies, and soldiers of the Fourteenth Infantry, stationed at Fort Sidney, Neb., 1884." One hundred and six contributed to the purchasing fund, and it is a generous token of the good-will of these parties that the Methodists of Sidney will always cherish. The highest praise is due the pastor, Rev. L. Stevens, for his energy and faithful labor put into this noble enterprise. We have only a few members of the Methodist Episcopal Church, and they are poor. But persons of different Churches, and of no Church connection, gave cheerfully and liberally for this, the first Protestant church in Sidney. They now desire the next Mission Conference held at Sidney, that our Bishops, Church authorities, editors, agents, and others may see how this once wilderness is beginning to blossom as the rose. There is a grand future for Sidney, which has the most beautiful church building in this farther West.

West Nebraska Mission.—In the same article the "Central" says:

The Mission is moving ahead in all the departments of Church work, and the country within her bounds is rapidly filling up with an industrious, enterprising, and intelligent people. Lands heretofore used for stock-raising, and considered only pastoral, are being taken for homesteads and by preemption, and farmers settling on them. The rush for land along the Union Pacific Railway in the upper part of Platte Valley, and the upper part of Republican Valley along the Burlington and Missouri River Railroad, is wonderful, and the outlook for these long-unocupied lands promises much to the State and Church; for the rush of people to the front means demands for churches, and these require men and means to supply the cry of the people, "Give us the bread of life." Our Mission Conference comes off on September 3. We are getting ready for it. Rev. P. C. Johnson has done a noble work on the Grand Island District, and will give a good account of his work in church-building and conversion of sinners to Christ. The Mission has made a grand record since its organization four years ago, and results show the hard, faithful work, by the self-sacrificing men employed within her bounds. The part that goes to the North Nebraska Conference will give considerable strength to that Conference, Much of the territory is well cultivated, and several of the charges have good churches and parsonages. And the territory coming to the Mission is beginning to open up and give good promise under the able and efficient supervision of Rev. John Gallagher, presiding elder of the Hastings District, of which this territory was a part. So while cast down at the action of the General Conference, we are not destroyed, and instead of complaining we have begun to reorganize and push forward the lines to gain more for the Master and Methodism.

Huron District, Dakota Mission.—Rev. William Fielder, presiding elder, in forwarding receipts for aid granted to churches in Nordland and Henry, now in process of erection, says:

Thanks for promptness in forwarding money, [we are always prompt when conditions are strictly complied with.—*Cor. Sec.*] also for your manifest interest in our work in this country. I do not know what we would do in this North-west without our grand Board of Church Extension. Not only is it of great value for the donations and loans granted, but it is worth vastly more for the stimulation it gives our people to help themselves. They do vastly more than they would otherwise. Could you only see the beautiful little churches which you are aiding to build on these boundless prairies, I am sure you would be delighted beyond measure.

The neat and tasteful churches which the people of Dakota and elsewhere in the West are building with our aid, and in

accordance with our plans, attract the attention of all travelers, and the exclamation is common, "A thing of beauty is a joy forever." We trust thousands will have the endless joy of an eternal salvation as the result of this work!

Iroquois, Dakota.—The "North-western Christian Advocate" of August 13 reports progress of our Church there as follows:

> The new church building in Iroquois, Dak., was opened June 29. It is not completed, but will be by fall. It is built after plan No. 19, A, of the Church Extension Society, and is a very beautiful and convenient structure. Dr. Moore, of Chicago, preached in the morning at the opening, and Rev. Mr. Seymour, of Huron, in the evening. Pastor F. H. Wheeler has been given a short vacation, which he is using in the best possible manner by going to Massachusetts for a wife.

And so Massachusetts and all New England is being transplanted to the great North-west. Let the Church follow them with loving care. They will get to "housekeeping" in a little while, and will not forget the "Old folks at home."

FORWARD.—The command of God, the fulfillment of prophecy, the success of the Gospel, and the safety of the Republic, all require *Church Extension.* "Build the house"—"my house . . . a house of prayer for all nations"—"and I will take pleasure in it, and I will be glorified, saith the Lord."

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Bequests of Money and Devises of Land: In giving money or devising lands by will or otherwise to the Society, let one of the following forms be used:

Form of Will in giving Money.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of the State of Ohio, the sum of

$\$$_____.

and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Form of a Devise of Land to said Board.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of Ohio, the following land and premises, that is to say:

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

ANNUITIES: Many persons have money which they desire to appropriate to benevolent work, who need the income of it while they live. This Society will cheerfully receive such funds, and insure the payment of an annual income during the life of the donor, amounting to a legal interest. In this way an income is made sure during life, and at death the gift goes without diversion, as the donor desired.

A WORD TO PASTORS: Our pastors are earnestly requested to present the claims of this Society to persons in their congregations who may consult them, or to whom they may feel free to speak on the subject of disposing of their money or property for benevolent purposes.

REPORTS, TRACTS, ETC.: Any pastor or friend desiring reports, tracts, etc., giving information on the work of the Society, will be supplied free of cost on application to the office.

THE CORRESPONDING SECRETARY, *Rev. R. S. Rust, D.D.*, has charge of the correspondence and business of the Board of Managers. Communications should be addressed to him, at No. 190 West Fourth Street, Cincinnati, Ohio.

ASSISTANT CORRESPONDING SECRETARY, *Rev. J. C. Hartzell, D.D.* His address is No. 190 West Fourth Street, Cincinnati, Ohio.

TREASURER, *Rev. Earl Cranston, D.D.*, address, Methodist Book Concern, Cincinnati, O.

ASSISTANT TREASURER, *J. M. Phillips, Esq.*, address, Methodist Book Concern, 805 Broadway, New York.

GENERAL CONFERENCE ACTION ON FREEDMEN'S AID SOCIETY.

INDORSEMENT.

Adopted May 23, 1884.

Resolved, That we fully indorse the administration of the Freedmen's Aid Society during the past quadrennium.

NAME.

Adopted May 23, 1884.

Resolved, That it would be unwise, by addition or otherwise, to change the name of the Freedmen's Aid Society.

CENTENNIAL APPEAL.

Adopted May 23, 1884.

Resolved, That an appeal be made to the whole Church for half a million of dollars, as a Centennial offering for the great work of the Freedmen's Aid Society; and, while through all other portions of the Church the usual agencies are employed in raising this amount, the Freedmen's Aid Society is hereby authorized and directed to organize and prosecute such financial effort among the Conferences of the South.

GENERAL STATEMENTS AND DIRECTIONS CONCERNING THE WORK.

Adopted May 22, 1884.

Your Committee on Freedmen's Aid and Work in the South have carefully considered the several memorials referred to us, involving the question of separate or mixed schools for the accommodation of our colored and white membership in the South, and as the result of our deliberations present the following:

It is an historical fact, highly honorable to the Methodist Episcopal Church, that she has been the constant friend of the common people, and especially of the colored man.

The Freedmen's Aid Society, organized for the purpose of aiding in the education and elevation of the freedmen, is the unanswerable proof of our friendship to them in the hour of their need. Twenty-four institutions of learning—academies, seminaries, colleges, and theological schools—established and maintained among them at a cost of more than $1,250,000 for the benefit of the colored people, constitute a magnificent demonstration of our devotion, which requires no elaboration, and admits of no denial.

The management of this portion of our educational work in the South, we believe, in the main, has been wise, efficient, and successful. Our efforts in this direction should not be relaxed, but increased.

The establishment of schools for the benefit of our white membership in the South we believe to have been a wise and necessary measure. Their success has been gratifying. The beneficial results have not been confined to those immediately interested, but their liberalizing effects upon public sentiment have greatly redounded to the advantage of our colored people.

We regret that for so great and important a work so little has been done by the Church, and we desire most emphatically to give expression to our conviction that the time has come when this portion of our educational work should be strengthened and placed upon a strong and permanent basis, as its great importance certainly demands. To the question of mixed schools we have given our most serious and prayerful attention. It is a subject beset with peculiar difficulties. That the colored man has a just and equal right, not only to life and liberty, but also to the means of grace and facilities for education, we not only admit, but most positively affirm.

We are in duty bound to provide for and to secure to every class of our membership, as far as possible, a fair and equal opportunity in church and school accommodations. And in so far as this is done our duty is performed, and the equal rights justly demanded of us thus fairly and fully conceded.

Mixed congregations and mixed schools may, in many places, be most desirable and best for all concerned. In other places one class or the other, or both, may prefer separate congregations and separate schools.

Equal rights to the best facilities for intellectual and spiritual culture; equal rights in the eligibility to every position of honor and trust, and equal rights in the exercise of a free and unconstrained choice in all social relations, is a principle at once American, Methodistic, and scriptural. Therefore,

Resolved, 1. That we most sincerely rejoice in the progress made in the work of education among our colored people in the South, and pledge ourselves to stand by and assist them in the farther prosecution of this work to the extent of our ability; and, so far as possible, to the extent of their need in this direction.

2. That we heartily sympathize with our white membership in the South in their efforts to provide adequate educational facilities among themselves, and assure them of such co-operation and assistance as we may be able to render.

3. That the question of separate or mixed schools we consider one of expediency, which is to be left to the choice and administration of those on the ground and more immediately concerned; provided there shall be no interference with the rights set forth in this preamble and these resolutions.

4. That the entire educational work in the Southern States should be under the direction of one society.

5. That, in view of the great success of the Freedmen's Aid Society during the past four years in carrying forward the educational work in the South, this Society ought to have the full charge of this work in that section.

6. That the pastors, in presenting the claims of this Society in making appeals for funds, should state plainly that the work is among both races, and that all contributors should be allowed, whenever they may desire to do so, to designate where their gifts shall go.

Relation of the Races.

The question of the relation of the races in our Church and educational work was largely discussed by the Committees, and the following resolutions were adopted.

First, on May 12, a preamble and resolution signed by C. O. Fisher and twenty other colored brethren:

Whereas, The great work of God being accomplished by the Methodist Episcopal Church in the South should not be hindered or imperiled by social questions; therefore,

Resolved, That the General Conference hereby confirms and re-affirms the opinion previously expressed that "color is no bar to any right or privilege of office or membership in the Methodist Episcopal Church," but we recognize the propriety of such administration as will hereafter, as heretofore, secure the largest concession to individual preferences on all questions involving merely the social relations of its members.

Second, on May 28, the following resolution from the Committee on the State of the Church, Governor R. E. Pattison, Chairman:

Resolved, That this General Conference declares the policy of the Methodist Episcopal Church to be, that no member of any society within the Church shall be excluded from public worship in any and every edifice of the denomination, and no student shall be excluded from instruction in any and every school under the supervision of the Church because of race, color, or previous condition of servitude.

Our Southern Work and Workers.

Adopted May 28, 1884.

The following statement of facts and conclusions respecting the work of our Church in the South is respectfully submitted by the Committee on Freedmen's Aid and Work in the South:

The growth of the Methodist Episcopal Church in the Southern States since the close of the late war is one of the marvels of modern Church history. Nineteen years ago—1864—the Church had within the border States of Maryland, West Virginia, Kentucky, and Missouri 332 effective preachers, 71,037 white communicants, and 18,770 colored members. Now, in the sixteen former slave States and the District of Columbia, she has twelve Conferences among the whites, with 693 effective preachers and 170,710 communicants; thirteen Conferences among the colored people, with 678 effective preachers and 186,326 members. To these must be added three mixed Conferences—two in Missouri and one in Florida—with 218 effective preachers and 41,054 members, most of whom are white persons. These altogether make 28 Annual Conferences, with 1,589 effective preachers and 398,090 communicants.

This vast membership represents a following throughout the South of not less than 2,000,000 of people. Taking the South as a whole, this membership and following are divided about equally between the white and colored races—about 203,000 white members and about 195,000 colored members. In the border States our strength is more largely among the white people; in our new Southern work, in the eleven States where the Church had nothing at the close of the war, our development has been larger among the colored people—but in these eleven States a white membership of 51,961 has been gathered. Over 3,500 new church buildings have been erected on what was slave territory in 1860. The increase in church parsonage property has been $6,282,723, and of membership, 308,183. This is an average of over 20,000 members and $350,000 annually.

Nearly one fourth of the entire membership of the Methodist Episcopal Church is now on what was slave territory, where, but a few years ago, the Church had no existence except in a few localities.

Not less remarkable has been the educational development of our Church in the South. Since the late war 48 colleges and seminaries have been established, and in these there are 194 instructors and over 6,000 young men and women. Of these schools 24 are among the colored people and 24 are among the white people. These latter have been established almost entirely by our white members themselves. These 48 institutions of learning are nearly one third in number of all the institutions of learning of the Methodist Episcopal Church, and have in them 25 per cent. of all persons being taught by our Church.

The difficulties attending the development of this vast work only serve to indicate how remarkable has been its success. It is not necessary to recall those difficulties growing out of the disturbed condition of the South immediately after the war, and the clashing of sectional and race differences. The day of prosperity for the South is at hand, and the great questions affecting its civilization are being rapidly settled, and the spirit of fraternity and mutual helpfulness among all moral and educational forces at the South is rapidly prevailing. The presence and success of the Methodist Episcopal Church in the South have tended largely to these beneficent results; therefore,

Resolved, That as a General Conference we render thanks to God for the success that has attended the work of our Church in the Southern States, by which it has come to be permanently planted in every State in that section, so that we are now, in the matter of occupation as well as administration, a national Church in its organization and work.

Resolved, That we extend cordial greetings and benedictions to all our people, our teachers and pastors in the Southern States, and rejoice with them in their success and sympathize with them in their labors; and we pledge to them in behalf of the whole Church the largest possible co-operation and help in every good word and work.

J. G. EVANS, *Secretary.* J. C. HARTZELL, *Chairman.*



MEHARRY MEDICAL COLLEGE.

The Meharry Medical Department of Central Tennessee College, at Nashville, Tenn., was organized in 1876, and has been in successful operation since that time.

This is the only medical school in the valley of the Mississippi where colored persons can pursue this study; and when it is remembered that there are in this territory more than four millions of colored people there is a great reason why this school should be rendered more efficient by liberal endowment and thorough equipment for its important work.

During the past eight years forty-four young men have been graduated from this institution, most of whom are now engaged in the successful practice of their profession in the Southern and Western States.

They have been well received by the white physicians, and

their uniform testimony is that the colored physicians sent out by this school have given evidence of very thorough and intelligent preparation for their work.

The high death rate among the colored people of the South, and their ignorance concerning the laws of health, show the pressing need of intelligent and well-qualified colored physicians who can not only minister to their people when sick, but also teach them better modes of living. Medical missionaries for work in Africa will soon be needed, and one man now attending this school is preparing for this field of labor.

Free instruction is offered to all who propose to devote themselves to foreign missionary work.

Arrangements are now being made for establishing departments of dentistry and pharmacy.

We are greatly needing an endowment, so that the college may be placed on a self-supporting basis, and also means for procuring apparatus.

Five hundred dollars will found a scholarship, giving free tuition to a needy and deserving student.

G. W. HUBBARD, M.D., *Dean.*

FREEDMEN'S AID REPORT—CINCINNATI CONFERENCE.

The office of the Freedmen's Aid Society is within the bounds of the Cincinnati Conference. The veteran Secretary, Rev. Dr. Rust, is an honored member of this body. For several years past this Conference has steadily and liberally contributed to the funds of the Freedmen's Aid Society. For the last seven years creditable zeal has been shown in the amounts of the yearly offerings for this cause, and in the number of the charges contributing.

These sums and the per member averages are as follows:

In 1877, $2,162, or $5\frac{1}{2}$ cents per member.
In 1878, $3,007, or 8 cents per member
In 1879, less $1,700 bequest, $2,148, or $5\frac{3}{4}$ cents per member.
In 1880, less $500 bequest, $1,565, or 4 cents per member.
In 1881, $2,302, or 6 cents per member.
In 1882, less $1,050 bequest, $2,167, or $5\frac{1}{2}$ cents per member.
In 1883, $3,463, or 9 cents per member.

This last-named sum is within $137 of the amount apportioned.

In the number of charges contributing there is a marked improvement.

In 1878, 23 charges reported no collection for freedmen.
In 1879, 19 charges reported no collection for freedmen.
In 1880, 29 charges reported no collection for freedmen.
In 1881, 24 charges reported no collection for freedmen.
In 1882, 10 charges reported no collection for freedmen.
In 1883, 5 charges reported no collection for freedmen.

Practically there are no non-reporting charges among us. The few charges failing to report are immature or supply charges. The treasurer's report for this year will show little, if any, falling off, even though the year has been one of great financial strain. Only two Conferences in the Connection exceeded ours in collections for the freedmen in 1883. The Rock River, $4,342, or 16½ cents per member; the Pittsburg, $3,633. Of this last sum about $1,300 was a bequest or a special gift, making the average 7¾ cents per number. Strictly, then, only one Conference in the whole Church exceeds this in Freedmen's Aid Society offerings. In the relative number of contributing charges this Conference exceeds the Rock River and the Pittsburg. In the Rock River Conference, of 211 charges, 177, or 84 per cent., reported collections. In the Pittsburg, of 159 charges, 96, or 64 per cent., reported collections. In the Cincinnati Conference, of 144 charges, 139 charges, or 99 per cent., reported collections. Thus, where the Society is best known and its claims are most clearly understood, it receives the fullest confidence and the steadiest and most liberal support. The largest sums, however, while beyond those of some other Conferences, are yet far below the needs and the merits of this great cause. The average per member of this Conference ought to be exceeded by us and fully equaled in all the other Conferences. If the general average equaled that of the Rock River Conference, the Freedmen's Aid Society would annually receive $289,000—a sum none too large for the high objects proposed. Our aim should be a collection from every charge, and the apportionment fully met.

The General Conference recommended "that an appeal be made to the whole Church for half a million of dollars, as a Centennial offering to the great work of the Freedmen's Aid

Society." This action places this object in the rank of connectional objects, and shows how high this cause stands in the judgment of the whole Church. Half a million of dollars would be about twenty-nine cents per member; but this should be increased a few cents to allow for frontier, mission, and feeble parts. This Conference will gladly endeavor to raise its share toward the noble object proposed. We recommend the adoption of the following:

Resolved, That we have a profound conviction of the great and growing importance of the Freedmen's Aid Society to the extension of Christ's kingdom and of Christian civilization; and also and especially to our national peace, unity, safety, and welfare.

Resolved, That we thankfully recognize the great and good work done by this Society in uplifting and blessing six millions of freedmen, and more than half as many white people in the South.

Resolved, That we are in full accord with the noble purpose of this Society to assist in the education of the whites in the South.

Resolved, That we will gladly endeavor to raise our part of the half million of dollars proposed by the General Conference as a Centennial offering, for the great work of the Freedmen's Aid Society.

Resolved, That the presiding elders shall apportion this amount among the several charges, according to numbers and ability; and we pledge ourselves to use faithful diligence to raise our quota during the coming Conference year.

L. F. YOUNG, *Secretary.* THOMAS H. PEARNE, *Chairman.*

BOARD OF EDUCATION.

CENTENARY APPEAL OF THE BOARD OF EDUCATION.

To the Members and Friends of the Methodist Episcopal Church:

OFFICIAL PLAN.

IN pursuance of action taken by the General Conference of 1880, the Bishops of our Church in 1883 jointly and officially published a plan for the Centennial celebration in 1884 of the organization of our Church a century previous. Their leading recommendation as to the raising of funds in connection with the said Centenary occasion was contained in the words following, viz: "The chief object of connectional offerings should be the cause of education. The future of the Church will, under God's blessing, largely depend on the culture given to the youth. We commend to the liberality of the Church, first, the Board of Education." * * *

In their address to the General Conference in May, 1884, the Bishops also said:

> The Board of Education has increased its efforts, and is meeting with no small encouragement. In 1880 it appointed Daniel P. Kidder Corresponding Secretary. He has devoted his attention to all the interests of the Board, especially the interests of Children's Day. Through his efficiency the collections have been greatly increased, and we believe the celebration of the Children's Day will have a large influence over the minds of the youth in directing them to the subject of higher education.
>
> The proceeds of the Capital Fund, together with part of the collections, have been devoted chiefly to the education of young men for the ministry; those having a foreign field in view have been specially cared for. A number of promising young men and women who are contemplating Church work as teachers have also been aided. Were the funds of the Board to be enlarged, a great good would result to the Church.

On the recommendation of its large Committee on the Centennial, the General Conference affirmed its "full accord with our chief pastors when, in their recently published general directions, they affirm that *the chief object of this connectional offering should be the cause of education.*"

It also adopted, on recommendation of its Committee on Education, the following preamble and resolutions:

Your Committee having carefully reviewed the papers referred to them relating to the Board of Education of the Methodist Episcopal Church, recommend the adoption of the following:

Resolved, That the General Conference is greatly encouraged in view of the present aspect of our educational interests.

Resolved, That in view of the great demand for still further efforts we earnestly desire a larger increase in the income of the Board of Education, and ask for a contribution from every congregation.

It now remains to be seen to what extent the Church will respond, in behalf of this particular object, to the advices given on such high authority.

A most promising beginning was made in connection with the Children's Day observance of the year, and we are happy in knowing that the Children's Day services, as promoted by this Board, served throughout our whole Church as a fitting inauguration for the entire series of Centennial services to be held later.

In this connection the Board would record its hearty sympathy with all the other good causes commended by the Bishops and sanctioned by the General Conference, especially with the various local educational institutions of the Church. It would gladly see them all freed from debt and amply endowed. It is not, therefore, to decrease efforts in their behalf that it desires fairly to present its own claims to the consideration of persons desirous to do good and liberally disposed toward the general agencies of the Church.

A Great Problem.

When all is done that can be done to establish and strengthen our institutions of all grades, the great problem still remains, how to place great numbers of our poor and pious youth within the enjoyment of the educational privileges provided for them.

It was for the solution of that problem that the Board of Education was called into existence. In the accomplishment of that task it is now efficiently engaged. Its special agencies for that end are the educational funds of the Church.

I. The General Educational Fund.

II. The Children's Educational Fund.

The latter is sometimes called the Sunday-school Fund of the Board of Education, from its special design of helping grown up Sunday-school scholars who are at once worthy and needy to obtain an advanced education. The former has a kindred design, but is not limited to the aid of grown up Sunday-school scholars. The propriety of increasing both these funds to a much larger amount than they have as yet reached, or are likely to reach without extraordinary effort, will be apparent from the great and growing number of youths gathered in our Sunday-schools as compared with the number in our literary institutions.

According to our official statistics in 1883 there were enrolled in our Sunday-schools 567,852 scholars over 15 years of age, while in all our educational institutions there were only 28,591 of all ages, or about 1 in 20 of the former number. That this proportion ought to be greatly increased will be obvious at a glance, and, also, that it must be, in order to secure from our educational institutions any thing like the *maximum* of services they were designed to render. It is not by any means thought that all members of our Sunday-schools and families will need help in securing a higher education, and it is only for those who actually do that the Church is called to provide. But, in the nature of things, the number of those who need aid will always be great, and will grow in proportion to the zeal and activity of the Church. Up to this time we can hardly be said to have more than experimented upon the work to be done in this line, and yet during the short time the Board has been in action it has aided more than 1,100 students, and in connection with its auxiliaries more than 2,100.

Initial Results.

While a great number of the students thus aided have not finished their courses of study, and a large proportion of those who have done so are but a short time out of the schools, yet it is known that more than two hundred have already entered some sixty of our Annual Conferences as traveling preachers. About thirty have also become foreign missionaries in Bulgaria, India, Japan, Mexico, and South America, while on the

lists of the Board remain a considerable number of promising candidates for missionary work.

The aiding of pious young people to rise from circumstances of obscurity and poverty to positions of honor and usefulness, is not only one of the highest forms of Christian benevolence, but a most healthful stimulus both to our schools themselves and to great numbers of our youth who need to be prompted by good examples to profit by opportunities within their reach. Nothing tends more decisively to this than the work of the Board of Education. It is supplementary to the founding and endowment of institutions, but nevertheless essential to the accomplishment of the highest objects of our educational system. Practically, the existence of any number of the best institutions avails nothing to those who cannot reach them. It has been the glory of our Church from the beginning that she has preached the Gospel to the poor, and not less that she has gathered the children of the poor by hundreds of thousands into her Sunday-schools. Her work in behalf of the latter will not be complete till she has made it possible for the poorest of those children, with suitable efforts on their own part, to advance to the highest grades of university education. It is fully within her power to do this, and in no other way can she put forth more hopeful efforts for the evangelization of the world. The supply and efficiency of her future ministers and mlssionaries depends largely upon the education given to her youth of the present and coming generations.

These considerations indicate conclusively, though faintly, the great importance of building up our educational funds to a high degree of efficiency. The same conclusion is emphasized by the fact that never were applications for aid so numerous as at present, coming from every part of our country and from all our mission fields in different parts of the world.

Wisely, therefore, have our highest authorities advised liberal offerings in aid of the work this Board has in hand, and it is sincerely hoped that many will deem it a privilege to respond.

Modes of Help.

There are various ways in which help can be rendered to the connectional objects in behalf of which this plea is made.

Three may be named: 1. By direct gifts and subscriptions to the Board of Education in connection with the present Centenary celebration. 2. By legacies, where funds are not at once available. To any who desire to make legacies, the Board will, on application, furnish suitable forms. 3. By a liberal patronage of the Historic Centenary Medal. The Board has responded to a widely cherished wish in preparing a medal commemorative at once of the organization of the Church, of two of its representative Bishops, and of the celebration of the present year. This medal is now furnished in three different styles. (1) In neat paper boxes at $1 each. (2) The gilded medals elegantly framed and put up in morocco picture cases, lined with silk and velvet, at $2 each. (3) The same medal, struck in pure solid silver, and put up in the manner just described, at $4. In the two styles last named, both faces of the medal are visible at pleasure without handling. Either of these styles is adapted to please the most fastidious taste and fitted to adorn any center-table or museum. In these several styles of issue the medal pays about the same royalty to the Children's Educational Fund. Premiums are only given in the first style, and in the credits given by the Board no note is made of the style taken.

While to those who desire this token the Board takes pleasure in furnishing it as a handsome and historically valuable *souvenir* to donors of one dollar and upward, it hopes that none who can do more will limit their liberality to the small sums required to secure the medals. Such a course might be injurious instead of beneficial to the interests of a great and good cause. But as by the plan proposed even donors of small amounts are enabled not only to coöperate, but to have the double privilege of giving and receiving, we must confide in the generosity of our friends every-where to see that our cause gains rather than loses by the arrangement.

Origin of this Phase of Effort.

That the intrinsic importance of the present appeal may be the more apparent, a few paragraphs are subjoined descriptive of the origin of our Educational Funds and of the Board of Education.

A quarter of a century ago the query arose in influential minds in our Church, whether it was not possible to institute a practical bond of connection between our Sunday-schools and our institutions for advanced literary, scientific, and theological instruction. Might not some agency be devised and put into action, by means of which great numbers of Sunday-school scholars and teachers might have opened up before them a door of hope for higher education, which hitherto had been effectually closed?

The Bishops of the Church, in their address to the General Conference of 1860, suggested the organization of a permanent Board of Education; and that Conference appointed a committee to propose a plan.

It was reserved to the General Centenary Committee, appointed by the General Conference of 1864, to take decisive action on the subject. That Committee, composed of all the Bishops and twelve representative ministers and as many laymen from all parts of the Church, after long and careful deliberation, unanimously agreed upon the establishment of a Connectional Educational Fund as the leading and *prominent* object of Centennial effort in 1866, the year in which the introduction of Methodism into America was commemorated. Among all the objects appointed for Centennial offerings that year, the Centenary Educational Fund was named as *first* and the Children's Fund as *second.*

The Committee's Comment on the Above Action.

The *chief* object presented to the Church, for connectional contributions, is the foundation of a permanent fund, to be called "The Centenary Educational Fund," the interest only of which is to be employed in aiding our institutions of learning, and in helping poor young men to prepare themselves for the ministry at home or for the missionary work abroad. A more practical or more sublime design is hardly possible to the denomination. Our more thoughtful and far-seeing contributors will, doubtless, give to this object more largely than to any of the others named. It is the *one* object to which every member of the Church, it is hoped, will contribute something, inasmuch as it is, of all the objects named, the most thoroughly connectional and the most clearly monumental. A permanent fund of a million of dollars or more will be a monumental institution, more lasting than brass, to carry down to posterity the gratitude of the Methodists of 1866, as testified by the Centenary gifts. It will form,

at the same time, our most beneficent legacy of the Centenary year to the century that is to follow. The rapid march of the census of American population outstrips all calculation. By the year 1900 there will be teeming millions in regions just now opened to settlement and to enterprise. Moreover, the whole South is just re-opened by the extinction of the great rebellion. For all this vast population our permanent fund will afford a steady assistance and stimulus to effort for the great work of Christian education. Let us make this fund a grand and worthy Centenary monument. If there be failure in any part of our plan, let there be none in this.

One of the most simple and obvious ways of showing our connectional spirit will be to contribute to the Centenary Educational Permanent Fund, and to the other connectional objects named by the General Conference and its committees. As we have said, the whole Church, and at the same time every locality within its bounds, is interested in these objects.

Response of the Church.

In the outcome of the Centenary efforts of 1866 it was found that $9,155 32 had been contributed to the General Education Fund and $56,674 40 to the Children's Fund, making a total of $65,829 72.

The General Conference of 1868 approved of the action of the Centenary Committee and of the Church, and ordered the formation of the Board of Education to be the custodian of the Centenary and Children's Educational Funds, and to accomplish other important purposes, expressing the belief that said Board would serve as "the educational center so long desired."

The subsequent though brief history of the Board has already illustrated conclusively the wisdom of the action and the validity of the arguments above stated, and shown how exceedingly important it is to signalize the Centennial of our Church organization by building up as much as possible the Educational Funds initiated in 1866. It is only by continued union of effort, and by perseverance in well doing, that results worthy a great Church can be attained.

For copies of this appeal, in any quantity, desired for judicious use, address the undersigned. All remittances also should be to the order of

D. P. KIDDER, *Cor. Sec'y.*

805 Broadway, New York.

EDUCATION FUNDS.

BY THE REV. D. C. KNOWLES, A.M.

THE management of education funds is a very delicate trust. They may be so applied as to injure the cause for which they were given, and eventually disgust the discerning public with the whole enterprise of charitable education.

We have no sympathy with the wholesale charges of the late Dr. Holland against the system of aiding young men in securing intellectual culture. His conclusions were too sweeping, and not warranted by the facts. It is doubtless true that some ministers have been foisted on the Church, through the agency of these societies, who have proved inefficient and useless, but that fact does not necessarily warrant us in withholding aid from every body. Dr. Holland would have had the Church desert its youth, leave them to struggle on alone in deepest poverty in their efforts to secure that mental training that the age demands. The results of such a policy would inevitably be the overtaxing of the physical endurance of many of the brightest and noblest minds.

A little of pinching poverty may not be harmful—it doubtless is a good intellectual tonic ; but we do not wish to see again what we have often seen in the past—the physical exhaustion, and consequent hopeless disappointment, of the bravest hearts who have fought a losing battle with destiny in the vain effort to get the necessaries of life and at the same time prepare themselves for the highest usefulness in the world.

It is no easy task for a young man unaided to pass through our various schools of learning, and take care of himself in the meantime. If one can do it he will doubtless be all the stronger for his experiences ; but he will have run along the edge of a great peril, risking the loss of all physical comforts and values in his struggles. Hence we favor most ardently the assisting of worthy young persons in securing an education.

With these statements, defining our personal sympathy with the objects of education societies, we wish to express with equal positiveness our fears that these funds may be so used as to curse rather than bless the Church and society. They will certainly do this unless they are administered with rarest judgment, firmness, and fidelity.

In the first place, they should never be a free gift to the student. It should be impressed enduringly on his mind that his funds are a loan, to be sacredly repaid at his earliest convenience. And unless death, disease, or unforeseen calamity should render it impossible to restore his loan, he should be held to the strictest accountability for its repayment. It is no advantage to a young man to feel that these funds are a loan or a gift at his pleasure. It tempts him to dishonesty, to a low standard of moral obligation in the payment of debts, and demoralizes his manhood generally. Any one who trifles with these contracts ought to feel the sternest vindications of the law. We are glad to say that all the education funds of our Church are given out as loans, personal notes being taken ; but we

fear that those who manage these transactions have not always been as alive to the necessities of collecting the loans as they ought. If remiss at this point they are not doing their duty to the moral characters of delinquents, to say nothing of the claims of the organizations they represent. In this age of lax business honor, it is no time for benevolent societies to be helping on the general demoralization.

But there is one point we wish to emphasize here. All persons aided should be required to exercise reasonable economy in their habits and expenditures. What might be right and desirable in a young man of fortune would not be right in one aided by charity. This may seem cold, but it is sensible, nevertheless. We shall not stop to prove its reasonableness, but assert it and go on. We say, therefore, that all recipients of these financial favors are bound to be careful of their personal expenditures, and also of their conduct, and it is the duty of the managers of these funds to know the personal habits and characteristics of all whom they aid.

Our attention has been specially called to the subject of late by a conversation with one of our prominent laymen, who has in the past been greatly interested in helping young men. He told us his experience had disgusted him with the whole business, and henceforth they must look out for themselves. He complained of loans unpaid, of extravagance in expenditures, such as pleasure drives with expensive livery teams, etc., while his claims were totally overlooked and discarded.

We feel assured these are extreme cases, and not true of the class, but they serve to point a moral and suggest caution. The good must suffer the odium of the misconduct of the few, and it is in the interests of the many we write. We want the truly manly and honorable to have the sympathy of the Church, and we are simply writing in their defense. Once let it be generally felt that these funds are squandered, and the resources of these societies will rapidly diminish, and the really worthy go unaided.

We recognize the fact that this needed supervision cannot be personally given by the officers of these societies. It can only be done by those who have the personal charge of these young men—the heads of our schools and colleges. They are the natural defenders of these funds. They know, or ought to know, the habits and spirit of every man aided by the Church. If they find any one wanting in earnestness of purpose, or in a judicious economy, it is their duty to admonish him at once, and, if necessary, bring his case before the managers of the funds.

We are especially pleased to know that Dr. Kidder, Secretary of our Board of Education, has taken hold of this problem with a vigorous hand, and in a recent circular to our schools has earnestly requested teachers to exercise great caution in their recommendations of students, and to give the fullest information concerning their progress and habits. This action will commend the Board more than ever to the Church, and will greatly increase our confidence in the management of its funds.

Such a policy adopted in all our institutions, and wisely and firmly adhered to, would very soon eliminate all just grounds of complaint, and guard fully against the possible evils assaulted by Dr. Holland.—*Christian Advocate.*

EDUCATION FOR THE MASSES AND THE MINISTRY.

An Appeal to Laymen.

BY THE REV. H. GRAHAM, D.D.

The Methodist Episcopal Church has been an especial champion of the education of the masses. In the field of higher education she has done grandly, but in diffusing knowledge among the people our Church stands without a rival. Our immense Book Concern has sent out periodicals and books by the million to reach the people and elevate them; and our Conference academies have been centers of learning in all parts of the land. No sooner does the Church spread over new territory in the South or West than a school is established or a college founded, which becomes a center of both piety and learning. The policy of our Church has been to both Christianize and educate the people.

And this fact has called for and made necessary the education of the ministry of the Church. If the people are educated the ministry must be. We must either cease educating the people or we must educate their ministers. The pulpit can never lift the people higher than itself. They may climb higher by other instrumentalities, but such a process can only bring the pulpit into contempt. If the pews are superior to the pulpit, the pews will soon be in revolt against the pulpit.

Ministers recognize this, and where they have been denied the advantages of early literary training many of them are suspending their ministry for a few years that they may attend the college or the theological school and supply the deficiency. Others are pursuing courses of study in connection with their ministerial duties, and are passing examinations for graduation under a system that many colleges have adopted.

Our Church has always recognized the need of ministerial education, and has provided for it as Providence has opened the way. And the time has come when, to a great extent, the demand for ministerial education can be met.

And now we must look at some of the practical questions that arise in connection with this subject. Our theory is that God calls men into the ministry. Infinite wisdom chooses the men who are to stand in Methodist pulpits. If men made the selection, if the Church had the choice in this matter, there is little doubt that a different result would be reached; but God calls men to this work, and, for some reason, he almost invariably calls young men from the ranks of poverty. It is the poor boys of our land, with few exceptions, who find their way into Methodist pulpits. And competent authority declares

that the same is true of other Churches. Now, here is a significant fact at the very outset. Infinite wisdom surveys the field, and, for some reason, almost always chooses poor young men for the Gospel ministry. It may be presumed that God acts with wisdom in this respect, although his decisions may be a matter of surprise to us. It has been one of the standing wonders of my life why Christian young men of wealth do not consider it a privilege to go to mission fields, and, at their own expense, preach Christ to the heathen. But it is not so. It is the poor boys, with a few noble exceptions, who hear the voice of God calling them to his work.

And the puzzling question is upon us—"How shall these poor young men be educated for the work of God?" The question mainly affects the Church, for her standing and influence in the world must depend on the character of the men she places in her pulpits. The ranks of about 11,000 ministers must be kept full; how shall these poor young men be educated for their work?

Two answers have been given. The first is, Let these young men educate themselves as best they can. The Church can accept them only when they are trained for their work; she can assume no responsibility for their training. The very opposite would seem to be the rational opinion. The Church knows best what kind of training her servants need, and she should regulate training, and insist on it. But the responsibility referred to in this answer is generally interpreted to mean financial responsibility. Let these young men meet the expense of their own education.

If poor young men must wholly educate themselves for the ministry, one of three results must follow:

First, they must abandon the idea of entering the ministry. And it may be feared that many do this. Baffled by obstacles on the right hand and on the left, harassed by poverty and misfortune, after a struggle of longer or shorter duration, they turn aside to some calling that exacts less literary training, and spend the balance of life with bowed heads and crushed spirits, weighed down by the consciousness that they did not measure up to the lofty ideal that God pointed out to them. But it may be said that such a process is admirable for sifting out the weaker and poorer material, and insuring "the survival of the fittest" for our pulpits. It is a sufficient answer to such a claim that there would not be enough of the "fittest" to fill all our pulpits. For some reason God calls a great many ordinary men to his work, and the methods of the Church ought not to exclude them from the work, but fit them for it. It may be said, also, that if God calls a man to the min-

istry, he will somehow enable him to get the training necessary for his work. In spite of such a dictum, it is yet true that much time and much money are necessary to acquire this training, and there is no proof that God will work miracles to furnish a young man with money when he has a wealthy Church in the earth that refuses to see or accept its responsibility.

In the second place, if poor young men are not entirely prevented from entering the ministry by lack of assistance, many of them will be forced to enter it without sufficient preparation. Many set out with the purpose to pursue a full course of study, but find it an undertaking beset with great difficulties and harassing delays, and after many thwartings and misgivings, conclude to enter the ministry with only a partial preparation. Here is a door through which multitudes pass, not because they desire to do so, but because they feel they cannot do otherwise. Years are wasted in the slow process of earning money, by the humblest employments, to push themselves through a course of study until they reach an age which, they think, forbids them to go farther. Some of our Conferences have passed resolutions advising young men to take a course in our schools before entering the ministry, but, in spite of resolutions, some knock at the doors almost every session with the plea that they have done the best they could, and are too old to complete a full course of study. And Conference committees admit the plea, as they are compelled to do under present arrangements, and recommend their reception on trial. Some of those who thus enter, when their finances improve, suspend their ministry for a time, and return to the schools to make their outfit more complete. A much greater number continue to struggle on, hampered and limited by lack of preparation, and regretting to their latest days that they felt compelled to undertake the mighty work of the Gospel ministry without a thorough training. It is an occasion of profound regret that any man should feel obliged to enter on this ministry without having had an opportunity to make the most of himself for God and humanity. But there can be no doubt that multitudes do enter it with what they recognize to be only a partial and inadequate preparation simply for want of means to take a full course of study.

Still, again, if poor young men escape the temptation to abandon the ministry or enter it unprepared, and insist on going through a complete course of study, they will be obliged, in spite of their most heroic efforts, to postpone their entrance on this work until some of the best years of their lives are past. If a young man must earn the money necessary to take a complete course of study by working in the hay-field, and

chopping wood, and sawing timber, and teaching school, and canvassing for books, it is morally certain that several years of valuable time will be consumed, and he can get to the work to which God has called him only by his thirtieth year or later. In such an event, at least five of the best years of life are gone—years richest in hope and enthusiasm, and generally real success. And the terrible struggle to complete a course of study under such circumstances, while having great value in many respects, yet tends to take the hope and life and enthusiasm out of a young man, and fill him with doubt and misanthropy, and turn the keen edge of his love for the Church; so that, when at last he is ready, he enters on his work stripped, to an extent, of those very qualities that would insure success. And to all this is generally added a crushing debt, which worries and humbles him for years after he has commenced his ministry. Who that has served on Conference committees has not passed judgment on just such men—men thoroughly trained for their work, and yet lacking the life and enthusiasm necessary for large success? It is not wise that men who have pluck and perseverance to push through a full course of study should be subjected to this often disastrous ordeal.

When it is asked, How shall these poor young men be educated for the ministry? the best answer is not, Let them educate themselves as best they can.

A much wiser answer is, Let the Church help them to an education. And the Church is trying to give this answer to the question. She has deliberately recognized and assumed a responsibility in this matter. And by the answer, Let the Church help them to an education, is not meant that the young men are to do nothing, and wait for the Church to furnish the entire means for their training. Rather, the plan is to let the young men do their utmost, and then the Church will so supplement their best endeavors as to prevent a cruel waste of time and temper.

We have literary institutions that desire to furnish free tuition and further aid to young men preparing for the ministry; and we have a general Educational Society whose main purpose is to assist them. Is not this Centennial year a time to thoroughly endow our literary institutions, and put the Educational Society officially denominated the Board of Education of the Methodist Episcopal Church on a firm basis, so that the Church can offer to its ministers and its members the broadest Christian culture? And if that work is not fully accomplished during this Centennial year of our Church organization, should it not be kept prominently before the minds of our people until it is done?—*The Christian Advocate.*

PROLONGED ECHOES OF CHILDREN'S DAY.

"Salvation! let the echo fly
The spacious earth around!"

Still acknowledging the impossibility of printing all the notices of Children's Day that we would desire to place on permanent record, yet we add to those published in the July number of the MANUAL the following, as in the former case greatly abridged. Note as heretofore the geographical distribution of these spontaneous testimonies.

EXTRACTS OF LETTERS.

GRANTHAM, N. H.

We had a grand time for the children June 8. GEO. H. HARDY.

WESTON, VT.

We had a grand time, and the largest crowd I ever saw in the church. There was great enthusiasm, many calling it the best thing they ever saw in the place. Children's Day will be a permanent thing in this town hereafter. W. R. DAVENPORT.

WATERTOWN, CONN.

We certainly had a very interesting and successful time on Children's Day. We used your responsive exercise in one service, and the people were pleased and delighted with the matter and its rendering by our school. It gave valuable and much-needed information, and illustrated the fact that such matter can be made interesting and profitable.

G. B. DUSINBERRE.

BLOOMSBURY, N. J.

Our Children's Day was a grand success. The expressed conviction of many was, we shall never see another such a day. One very aged member supposed to be unfavorable to the exercises was asked by a class-leader next day, "Well, what do you think of it now?" He answered, "I never got so near heaven before. I've been crying ever since. It was wonderful, grand, glorious to be there." J. H. TIMBRELL.

MILLERSBURG, PA.

While the Board gets the collection, our school receives an impulse worth more than the collection. E. C. YERKES.

STILL POND, MD.

The Children's Day celebration was quite a success on our circuit this year. There was more interest than ever before. The congregations were larger, showing the increased interest in this important work.

CHILDHOOD TO THE FRONT

was a conspicuous motto among the decorations at this place.

Our collections also were much larger than last year. I think this day is destined to grow in interest and influence in our Church.

LOUIS E. BARRETT.

MARION, S. C.

Inclosed herewith find P. O. order for $9 20, collections for Children's Day at Bethel and John Wesley Churches. Others will be forthcoming in due season.

Bethel Church, Marion, June 8, was decorated with mottoes, garlands, and flowers. The programme arranged by the Board of Education was carried out. All the children by their speeches and dialogues did themselves and the school credit, and also those who trained them.

One beautiful feature connected with the day was the presentation of the Centennial Medal to the superintendent, J. H. Holloway, by the Bible Class No. 1. He was completely taken by surprise. The pastor was honored by the class to perform this most pleasant duty. Immediately after an amount was raised by the school for a second medal for the pastor; therefore there was more than one man made happy. Also a merchant of the town, Mr. A. Whitcover, who was in the congregation, came forward with a lot of beautiful pictures, and about twenty-five of the scholars received presents for various merits.

At John Wesley Church, thirteen miles in the country—I could almost call this my "ragged school"—we met on Sunday, the 22d, and carried out the programme to the best of our ability, with such materials as we had. The most of the speeches of these children were verses committed to memory from the Bible. It would have done your soul good to have heard these *poor boys* in "tattered garments." One who committed the largest number of verses we made a promise of a present. If the children had clothing suitable could increase this school in numbers one half.

A. MIDDLETON.

The same writer adds, under date of Aug. 21:

By a mighty struggle we close up the "Children's Day" on our circuit for 1884. Inclosed herewith find one dollar from St. Philip's Church Sunday-school. This is one of our little churches in the country. If you knew all the facts connected with these celebrations, collections, etc., and the sacrifice some of the scholars have made, you would be surprised. We are poor, but we are coming.

A. MIDDLETON.

The amount of his collection from Marion and Pee Dee Charge was $17 40.

GRIFFIN AND FLINT RIVER, GA.

We have had two Children's Days, and shall have two more on the third and fourth Sundays of the month. With the efficient help of my wife I am working to make them all a success.

ROBERT T. KENT.

EBENEZER, MARSHALL, TEXAS.

We had the grandest exercises ever had before in Marshall.

R. H. HARBERT.

WACO, TEXAS.

This is the first time the Children's Day has ever been recognized in this charge. The programmes sent are complimented, and this mission school took hold of the enterprise with a refreshing interest. They will certainly inquire before the time for its annual return. H. J. CRIST.

WELL SPRING, TENN.

This was the first time Children's Day was ever observed in this community. A large concourse of our best people were in attendance. The children from their rural homes were jubilant, and performed their part of the service well. The singing was delightful. Several interesting essays were read by young ladies on church topics. We think the service was a great blessing to the church, as well as the children. The Sunday-school is already strengthened and encouraged at this place.

J. B. LITTLE, Pastor.

JEFFERSON, OHIO.

We had a grand Children's Day, the first observed in this church. Used service you supplied. It took splendidly morning and evening.

W. A. DAVIDSON, Pastor.

BURTON, OHIO.

The institution of Children's Day is striking its roots deeper into the Church's heart every year. Its branches also are spreading, and none but God knows "whereunto this will grow."

The medals were attractive, and awakened considerable interest. It was a happy thought. One little boy of our school here sold wintergreen and earned his dollar, and received his medal, over which he rejoices with heroic pride.

God bless you in this noble work! G. F. OLIVER.

NEWARK, OHIO.

We had a delightful day. It was hard to tell who enjoyed it most, the children or the older people. W. D. CHERRINGTON.

FLORIDA, OHIO.

Every body enjoyed the exercises of Children's Day. At two societies the day had never been observed, though the collections for second Sunday in June had been given for the Children's Fund for a year or two at my suggestion. But the exercises were so much enjoyed that I think the observance of the day will be continued in this charge. What pleased me most was the determination to make the exercises a means of grace, as well as pleasing. J. T. POPE.

IRONTON, OHIO.

If the Church would give the energy and co-operation due this object it would be a wonderful success every-where. J. B. BRADLEY.

Children's Day was observed at Mt. Blanchard, Houcktown, and Center societies, Central Ohio Conference, with excellent success. The churches were packed to overflowing. The programme occupied two services. The singing did great credit to the schools, and delighted the crowds of people present. The collections reached a little more than twenty dollars. The conception is a grand one, and destined to develop and crystallize into grander proportions than the Church has yet dreamed of. Already two millions of children are in the Sunday-schools of our Church, and when these shall catch the inspiration and come to celebrate this day with their cheerful benefactions, who can estimate the results? Let Children's Day be emphasized by every pastor and Sunday-school in our Zion, and the millennium will be hastened. J. W. HILL.

BRISTOLVILLE, OHIO.

Our "Children's Day" was a grand success. Every body enjoyed the service, and an observer could scarcely tell by whom it was most enjoyed, children or adults.

Most of us felt like indorsing the sentiments of a little boy of some ten years of age, as expressed in the following conversation. At the close of the evening service, while we were lingering amid the associations of the day's enjoyment, I said to the boy above spoken of: "Well, Jay, what do you think of this for a Children's Day?" He replied, "I think it has been pretty nice." I continued: "Don't you think it is very kind and thoughtful of the Church to give up all its own services *once* in each year and give the whole day to the children that they may enjoy themselves and do good?" He replied: "Yes, sir, I do; and I think they ought to give us *two* Children's Days in a year."

I dare say that he is not the only child who says "*Give us two*," and when they, the children, get so interested in the Church and her work as to say "Give us two," I trust that the whole Church will respond, Amen! and thereby honor God, do good in the cause of education, and save the souls of the children to the Church and to their Redeemer.

Our collection is fifty per cent. in advance of last year. T. W. LANE.

SOUTH BEND, IND.

We had a fine day and a full house of happy hearts. We carried out your programme in full. Sold forty medals, and took $8 55 in basket collection. Herein find P. O. order for $48 55. I wish it was *forty times* as much. May God prosper you in your good work! W. H. HICKMAN.

KINGS, ILL.

All the exercises were highly appreciated, and voted the best ever had in these parts. The MANUAL has proved a decided success. We feel that those who gave us through it such abundant, excellent material are worthy of all praise. R. H. WILKINSON.

DIXON, ILL.

We observed the 8th of June as "Centenary Children's Day." We had four services, commencing with an "every body's" love-feast at 10 o'clock.

At the appointed time, ten minutes of eleven, the classes led by their teachers, preceded by the pastor, went from the room below to the auditorium, which was completely filled with as happy a company of all ages as I have ever seen. The hour of morning service was given up to responsive readings and brief addresses selected from the MANUAL.

The afternoon was devoted to the infant class and very young children. This service lasted just an hour, and the auditorium was full. In the evening we had a jubilee service. The church in Dixon never saw a happier day, perhaps, and it will be long remembered.

I have not failed to observe "Children's Day" since the first, and have found it helpful to pastor and people. The Lord be praised for "Children's Day!" O. F. MATTISON.

BARRY, ILL.

We had a very profitable "Children's Day" at Barry, Illinois Conference. We report results thus:

1. $13 70 in contrast to no report for Board of Education last year.

2. Valuable lessons to our people, from programmes furnished by Board of Education.

3. By such programmes as Board furnished free, last year and this, a healthy demand is made for more information upon the subjects of Church work and prospects. W. M'K. GOODING.

MERRILLON, WIS.

A pronounced success. The responsive service included an array of facts and figures which was an eye-opener to our people, timely, needful, and helpful. Many thanks. B. M. FULLMER.

ORTONVILLE, MINN.

This is our first observance of Children's Day, and the collection was several dollars more than I expected, the total being $7 75. All were well pleased with the exercises. Next year we hope to do a grander work in helping on the cause of Christ, and so, with many wishes for his blessing on the work, I tender you our small favor of this year. FRANK HOEL.

LISBON, DAK.

In behalf of the M. E. Sunday-school of Lisbon, D. T., and its friends, I send you Christian greeting and many thanks for your excellent Red Letter and programme. We used them with perfect success, and think the results very good for a Sunday-school not one year old. FRANK B. JOHNSON.

TREMONT, NEB.

Our Children's Day was quite a success. We gave the whole day to the children. All seemed to enjoy it greatly. J. FOWLER.

SOLOMON CITY, KAN.

On account of church building enterprises, our Children's Day service was delayed somewhat this year. I inclose bank draft for $14, amount of collection and medals. I regret that the amount is not larger, but when

I tell you that we are building two churches—one just dedicated, costing $2,000, another to be dedicated next month, costing $5,000, of which the scholars in our Sunday-schools, are paying at least $200—our total membership, including probationers, not exceeding 125, and this in the midst of what used to be known as the Great American Desert, you may think we have done what we could. We shall expect to do better next year. A. T. RILEY.

DENVER, COL.

We observed "Children's Day" with the most delightful results every way. Bishop Warren preached to us in the morning. Our church was filled with happy children at the three services of the day, and at a mission of the church at the outskirts of the city the chapel was decorated with a profusion of wild flowers. One little girl came a long distance to bring a cross of wild flowers. O. L. FISHER.

TUSCARORA, NEV.

Here is a postal order for $5 60. I have had a great struggle to do any thing at all for the fund, but have managed, and thank God it has been done without any of the ill-feeling there might have been. Mine is a charge in a mining camp where we have not a single member of the Church, and all the work is purely missionary. Those who for courtesy, and for the reason that we can get none else, are our Sunday-school teachers and committee have thrown cold water on the scheme all the time because "*it takes money away from the town.*" So I arranged it that no money should be *robbed* from the Sunday-school fund, but had the collection in the evening. It had been raining hard all day, but I had worked the children up to such a pitch that they were determined to come, and they went out and roused every body else, and we had a nice congregation. Half an hour before service perfect little floods were coursing down the streets, and hail-stones falling as large as a boy's marble.

Saturday we went out on the hills among our almost sole verdure, the sage-brush, and picked up the scanty wild flowers we could find; others went with me into the mountains, and there we cut piles of willows and carried them down, and with these we decorated the church very nicely. The children made wreaths, crowns, etc., and we fixed them all around. Above the platform were three canaries that sang sweetly when the children sang. To get any medals I took the liberty of doing in this way. I gave out to the children ten papers (programmes) each, and each one who sold ten at ten cents each received a medal. The mines are almost closed and finances exceedingly low, hence our small collection. We pray with you for God's blessing upon his own work. G. W. JAMES.

BODIE, CAL.

In this mining town 8,500 feet above the sea we celebrated "Children's Day," and I send you inclosed ten dollars.

The church was beautifully decorated, mostly with wild flowers from the mountain sides, and the children sang some of the hymns gathered

from your admirable report, and recited some very pretty and appropriate pieces, to the delight of the congregation, which filled every part of the house. One present might have imagined himself in some part of the verdant and flowery East, but one look at things outside would remove the impression. Not a tree or shrub, except the ever-present sage-brush, was to be seen anywhere. We shall not forget you. T. P. BRADSHAW.

LOS ANGELES, CAL.

The one hundredth anniversary of Methodism in America and the annual festival known as "Children's Day" were celebrated in a very pleasant and agreeable manner at Grace M. E. Church, First Street, last evening. The exercises consisted of songs and recitations by the Sunday-school, responsive readings and singing by the choir and congregation. The children performed their several parts excellently, and reflected great credit on the painstaking care of those who had the matter in charge. A pleasant episode of the evening was an address of welcome by one of the young ladies of the school to the superintendent, Hon. G. Wiley Wells, who returned home on Saturday after more than two months' absence in the Eastern States. The Church was crowded to its utmost capacity by an attentive audience. N. M. LARNED.

PRESCOTT, ARIZ.

Children's Day was faithfully observed in the mission M. E. church of Prescott, Arizona. The building was beautifully decorated. The whole day was given to the children. The programme was carried out in the Sunday-school. Hon. Sumner Howard, Chief-Justice of the Territory, and a layman in our Church, spoke in the evening. His address was greatly admired. Collection nearly forty dollars. N. L. GUTHRIE.

AT CAMP-MEETINGS.

In addition to the regular celebrations of Children's Day in the churches and Sunday-schools, the present year has been signalized by the introduction of prominent and largely attended Children's Day services at camp-meetings in different parts of the country. So impressive and profitable have these services been that they are likely to be retained as a regular important feature of the camp-meetings and summer assemblies of the future.

FOREIGN COUNTRIES.

YOKOHAMA, JAPAN.

Miss Benton writes of a happy Children's Day in that distant Mission. The church was not only decorated with plants and flowers, but with scriptural mottoes in Japanese, such as, "God is love," "Come to Jesus," "Little children, love one another." It was well filled with sprightly boys and girls, who joined in repeating the apostles' creed, the ten commandments, and other Scriptures, as well as in singing "Hark! ten thousand angel voices," and other sweet hymns.

Mexico.

In Mexico the Children's Red Letter was translated into Spanish, printed on red paper, and given to all the children of our Sunday-schools in that country.

Rev. C. W. Drees, Superintendent of the Mission, writes in the most encouraging manner of the observance of the day in the various appointments, and of the interest of the children and people in the exercises.

South America.

In our South American Mission Children's Day was celebrated, but no account of the services has reached us yet.

Germany and Switzerland.

From the Germany and Switzerland Conference the Rev. Dr. Nippert writes: "The Children's Day was celebrated on nearly all of our circuits, and collections raised. Although the amount was not large, yet it was cheerfully given." He also adds that "the students who have been aided by the Board are all admitted into Conference and doing well."

Africa.—Action of the Liberia Conference.

Report of the Committee on "Children's Day:"

Whereas, The "Children's Day" movement as now inaugurated in our Church is rapidly becoming very popular, and promises to become one of the most important educational auxiliaries of the Church; though the dew of the morning is still upon it, yet its blossoms cheer and refresh our homes, our Sunday-schools, and our churches, wherever it has been properly observed; and its ripe fruits are already being gathered in liberal collections, and increased attendance on our Sabbath-schools of the very persons we desire to see in them; and, *whereas*, it gives promise of a permanent and growing interest in behalf of our heathen brethren around who are daily crying unto us to send them the Gospel and schools; and, *whereas*, if we do our duty to the children of the present day, we may safely expect them to greatly provide for the interest of the Church in a future day; therefore,

Resolved, That we hail with joy the appointment of that veteran educator and friend, the Rev. D. P. Kidder, D.D., to the office of Corresponding Secretary of the Board of Education.

Resolved, That every preacher in charge be urged to forward the amounts collected on "Children's Day" to the Secretary of the Board of Education as soon as possible after the observance of the day.

Resolved, That "Children's Day" be every-where observed among us, and that every preacher in charge preach upon the subject of education, and that the Board of Education and its great work be remembered in our prayers.

Resolved, That the Resolutions adopted by the India Conference, a copy of which was sent to this Conference, be adopted by the Liberia Confer-

ence, with the exception of the name of the Conference, and the change of the day.

Resolved, That the second Sunday in June as recommended be everywhere observed as Children's Day.

In pursuance of the above action a most enthusiastic Children's Day service was held in the Sunday-school at Monrovia. As a result, the handsome and liberal offering of $34 50 was sent to the Board by W. E. Demis, superintendent.

INDIA.

SHAHJAHANPUR, N. W. P.

"Children's Day" was observed very generally throughout our North India Mission this year. In 1882 three stations reported collections amounting to rupees 19.0.0. In 1883 four stations reported collections amounting to rupees 93.11.0, and in 1884 sixteen stations reported collections amounting to rupees 121.0.3. Two features occurred this year in connection with the day that are worthy of mention. This is the first time that native brethren in charge of circuits have observed the day and reported collections. Six of the above sixteen stations are in charge of native brethren, and report an aggregate of rupees 19.11.6. The second matter worthy of notice is the zeal and interest with which all classes—Christians and non-Christians—entered into the spirit and exercises of the day. In Shahjahanpur the people called it the great day of boys and girls, making it in estimation of equal importance with Christmas day. So happy were they and pleased with the day that they requested that another might be set apart this year, and devoted exclusively to the children. The chapel was beautifully decorated with flowers and mottoes. All the speaking had reference to giving our own and other children a Christian education—one little boy closing the exercises with a short address upon the duty of helping himself and other little boys to acquire such an education.

One little boy in the orphanage had no money to put into the baskets when they went around, so he "cast in" "all he had"—an egg. At the close of the service this egg was found, and now we offer it for sale. Who will give us $25 for the egg? Send the money to the Corresponding Secretary of the Board of Education, 805 Broadway, N. Y., and we will be sure to get it.

Rev. Dr. Dease, of Bareilly, writes: "We had a grand time on Children's Day. The church was crowded, there being many visitors present from among the people of the station. The children were dressed in white, with strings of jessamine round their necks, and flowers in their hands. The singing was very good; and in the responsive recitations two Psalms in Hindustani were recited, the boys taking one verse and the girls another. One young man recited a poem he had written for the occasion."

Rev. Hiram Cutting, of Bijnour, writes: "We had our Children's Day on the 2d of March. The school-room on Saturday had been beau-

tifully decorated with flowers and pretty picture papers. The services were interesting. Two short addresses were delivered, and the boys and girls read their essays and repeated their verses very nicely. In the evening I preached from the text, 'Remember now thy Creator in the days of thy youth.'"

Rev. H. F. Kastendieck, of Roy Bareilly, writes: "children's day last Sunday, the 9th of March. We had a very good time. Boys seemed greatly interested. We look for a better time next year. The children understand better the nature of the day."

Rev. George Bailey reports from Chandausi: "At the children's service I had a crowd of at least 500 men and boys. The loud singing of the latter was sufficient to collect such an assembly. The boys recited Bible verses, the ten commandments, and the catechism; and some of them recited such appropriate hymns that the audience was greatly pleased, and asked that a copy of the hymns be furnished them.

We extract the following from a very interesting report from Rev. J. H. Gill, of Moradabad: "We observed Children's Day, and had an excellent meeting. The house was beautifully decorated with samples of the luxuriant foliage of Indian plants. The palm, the banana, and other handsome trees were represented. The altar was filled with pots containing fragrant and beautiful flowers of many kinds. The walls had conspicuous mottoes. There were thirteen girls and as many boys who took part in singing and recitations. Miss Devine and the Misses Simpson and Seymour and Mrs. Gill rendered valuable help, as well as Babu Masih Charan, of the Judge's office, Rev. J. T. Janvier, Brother Andrias, (our Christian fakir,) in his yellow clothes, and Mr. Moscroff of the City Mission School. The collection was taken up by two little Hindustani boys."

Brother William Plumer, of Sambhal, reports: "Our Children's Day was very good. I gave them an address to which the children listened very attentively. They all gave as much as they could."

Rev. P. M. Buck reports from the far-off station of Dwara Hat in the mountains, where there is a mere handful of native Christians, that Children's Day collection amounted to rupees 3.13.6.

Rev. J. C. Lawson, of Sitapur, writes: "It is better felt than told. To see several hundred little brown street Arabs, many of them ragged and dirty, intent on singing songs of praise to Jesus, repeating 'Golden Text,' the ten commandments, the Lord's prayer, and the catechism, makes one leap for joy. Of course, addresses were given them, but it was distinctly the 'Children's Day.' There was scarcely one of these little ones who did not put his kauri (shell) into the collection. And the Lord loved them, for they did it cheerfully. Papers telling all about the Babe of Bethlehem and the Boy of Nazareth were distributed among them; and the flowers which decorated the altar and stand were distributed among them. The exercises closed with the children shouting '*Masih ki jai*'—'Victory to Jesus.'"

From another far-away mountain station we have this interesting report from Dr. Humphrey: "We observed Children's Day here at Pithoragarh

yesterday. Our little church was packed, mostly with children. About thirty boys came from a place about eight miles distant to attend this service. I preached a short sermon, after which a very nice paper was read by a native girl, Helen Hayes. There were several recitations and hymns, with short addresses by Miss Rowe and Patras, the native pastor It was a very pleasant and interesting service."

Brother Thomas Gowan, from Haldwani, at the foot of the Hills, reports a collection of rupees 5.8.0, and says that we ought to have rupees 200 this year for educating Christian boys.

Rev. G. H. M'Grew, of the native Church, Cawnpore, writes: "We celebrated the day here, and collected rupees 9.10.6, for the education of native preachers' sons. Almost all the Christian children in the community were present, and nearly all the *pice* came directly through or from them."

The Rev. W. R. Clancy, of the English Church, Lucknow, reports "Our Children's Day was a success. It was the first ever held in Lucknow. People all seemed interested. A programme was prepared for the children, consisting of solos, choruses, recitations, etc. Friends decorated the church with very pretty flowers, some of them very rare. Collection amounted to rupees 36. We hope to do better next year, as we will take more time in preparing. I believe that great good will result from the introduction of Children's Day into India."

Rev. C. L. Bare, who reports the above, adds: "You will thus see that Children's Day was one of delight in India. It is destined to grow in favor with the preachers and people."

WHAT ARE WE DOING?

We call attention again to our Centennial year. We have grown rich under the blessing of God, and we ought to consecrate our wealth in the form of Centennial offerings. We have grand plans for colleges and universities, but plans which have in them more of possibility than of present power, simply because the institutions lack funds. Why not endow them? We are able to do it. If our universities are not worth millions, our Church is worth hundreds of millions. And any number of men have become rich simply because Methodism helped them to be industrious and frugal. Thousands of men owe their money to their religion. Piety has made them what they are. Our schools and colleges ought to come out of this Centennial year with all the money they need. The closing months of the year should witness a complete triumph of Centennial enthusiasm, and the Conferences which are now about to meet can do much to aid this consummation. Great things are possible, and it will depend largely upon the Fall Conferences to see that they are accomplished.—*Western Christian Advocate.*

THE CENTENARY MEDAL FRAMED.

AFTER a series of experiments, success has been attained in the manufacture of a style of frame and casing worthy of our Historic Centenary Medal. In size it is two and an eighth inches square, having the exterior appearance of a morocco picture case. Opening like a book, its inner folds are found to be lined with purple silk and the wooden frame covered with velvet of the same tint. The medal is fitted in the center of the frame and held by an invisible spring.

This style of frame and case was devised as an appropriate setting for the medal in solid silver, for which a demand has sprung up in various quarters. That demand has been well set forth in the "Central Christian Advocate" of St. Louis. Rev. Dr. Fry, the editor, says:

> This medal is intended as a perpetual memorial of the Centenary year, and it is not improbable that copies of it may remain in museums and historical collections when all other material evidences of our interest in the year shall have passed away.
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> Few, if any of us, yet take in the full significance of a memorial of the first hundred years of a Church organization that has outstripped, in that space of time, every other movement of the kind in Christendom. And this medal presents in a striking manner the human element in this great work. Than Asbury, whose singleness of purpose, faithfulness in labor, and breadth of view were stamped on its early years, and Simpson, the simple grandeur of whose eloquence and tender-heartedness had secured the love of all who love the Lord Jesus Christ, there have been no better representatives of the spirit of American Methodism. Their lives, indeed, cover nearly the entire years of Methodism. The first Methodist society was hardly more than five years old when Francis Asbury was born, and Matthew Simpson was a boy five years old nearly when Asbury died.
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> Thoughts of this kind have impressed us with the conviction that copies of a medal of so much significance should be prepared of finer metal than those already placed within our reach. The real worth of the medal, as a matter of course, would still remain in the historical and biographical associations which it represents. But it would acquire, for those who prize such tokens the most highly, an additional value on account of the finer material, and, at the same time, more nearly satisfy the taste of many members of the Church. We make our plea, therefore, for a copy of the Centenary Medal in sterling silver.

A medal in pure silver, framed and cased in the manner described, was presented to Bishop Simpson while on his way to preach his last sermon, and a limited number are now

being struck to supply special orders. They can be delivered by mail to all applicants who remit for them $4 each. The gilded medals, similarly framed and incased, can be delivered for $2 each; in both instances paying the usual royalty to the Educational Fund.

In this style of putting up the medals are not pierced, but, in a perfect state, are held subject to inspection on either side without handling; while in their delicate setting they are guarded from undue exposure.

In the result thus partially described, a *desideratum* of no small importance has been attained. From the first it has been seen that the greatest value of these medals would be realized in their long preservation as heir-looms in families; but, on the plan of furnishing them in the cheapest style to the million and also in convenient form for occasional use by children as badges, this idea had to be somewhat overlooked. But now that the success of the medal has been established, and its value enhanced by a most extensive popular verdict, ways have been found of furnishing it in styles that cannot fail to please the most fastidious. In the frame and casing, now described, it will adorn any center-table and be regarded as a treasure in any cabinet—in short, it is properly appareled for its original design of passing down in good condition to future generations.

While the pierced and ribboned medals in paper boxes are still in active demand, and delivered at all post-offices for $1 each, the time has now arrived when orders for those in frames and cases may be expected in great numbers. This fact is commended to the attention of all committees and churches that are making plans for autumn and Christmas Centenary celebrations. If duly reported to the Educational Secretary, all medals taken in either style will be credited in the list of Centenary contributions made by any given charge to the Board of Education, but in the credits no note will be taken of the styles selected.

Since, in the plan proposed by the Bishops and sanctioned by the General Conference, the Board of Education, as the custodian of the General and Children's Educational Funds of the Church, was commended first among all connectional

objects as entitled to Centenary offerings, it is to be hoped that many special subscriptions will be made in its behalf, and certainly not less so because it offers the Historic Centenary Medal in return for every gift of one dollar and upward. It deserves to be generally understood that this arrangement holds good throughout the year, and is quite as applicable to the autumn Centenary meetings as to those of Children's Day. As heretofore, all orders for Centenary Medals should be addressed to the Educational Secretary at 805 Broadway, New York.

PRESS NOTICES.

A Beautiful Medal Beautifully Incased. The Centennial Medal, which was designed and issued in the early part of this year, and which was widely circulated through the Church during the month of June, has brought delight to many homes and a considerable income to the Board of Education. It is of permanent historic value. The Board has now issued a medal of the same design, but of pure silver, and, in place of being punctured so as to be suspended by a ribbon, like the former issues, this is set in a beautiful morocco case of a kind used for the display of such articles. The case opens like the covers of a book, and in the central portion, which is covered with silken velvet, the medal is so fixed that both its sides are exposed to view when the case is opened. The glossy golden and silver disks stand out in beautiful contrast to the purple velvet frame-work. The medals as originally issued were supplied, and may still be had, at $1 each. They can now be had unpierced and incased as we have described for $2 apiece. Those of pure silver can be had thus incased for $4 each, delivered by mail. A great demand should immediately arise for these beautiful memorials of this Centennial year. They are especially appropriate as prizes for individual efforts in behalf of local educational funds. Let no issue by irresponsible parties come into competition with the authorized medal of the Church.—*The Christian Advocate.*

We have been greatly pleased with a specimen of the Centenary Medal, issued by the Board of Education of the Methodist Episcopal Church, which we have been permitted to examine. It will be a permanent and significant memorial of a very interesting event. It is prepared in two forms, one a solid silver, and the other a gilt medal. It is beautifully set in a morocco case lined with purple silk. One face of the medal presents the side portrait of the first American Methodist Bishop, the devoted, courageous, unresting, consecrated Asbury; the other the side view of the late beloved, honored, and now sainted Bishop Simpson: one ministry opening, the other closing, the century. These memorials become more valuable as they are handed down to coming generations, and will serve as connecting links between the vanishing and the approaching centuries. An unmounted medal is returned for every gift of a dollar to the Educational Fund of the Board.—*Zion's Herald.*

In its new setting the medal is fitted in the center of a velvet frame, about three inches square, so that the two faces are open to view, one on each side of the frame; and over each side folds a morocco cover, giving the whole a neat, book-like appearance. By this arrangement the medal can be viewed on either side without handling, and is guarded from undue exposure. This style of setting leaves nothing to be desired in the way of simplicity, neatness, and convenience, and greatly enhances the value of the medal to those who may desire, as thousands will, that it shall be preserved as an heir-loom in their families by their descendants.—*Northern Christian Advocate.*

It has all along been recognized that the Centenary Medal furnished by the Board of Education of our Church has a value quite apart from its intrinsic worth. It is issued in commemoration of a great event—the completion of the first century of the existence of the Methodist Episcopal Church. It is issued to those who contribute to a great cause—the upbuilding of the educational interests of the Church, not as an equivalent of their gifts, but as a recognition of them. As the years pass by these medals will grow in value. Probably many will be lost through carelessness; but many will remain in families and collections. One hundred years from now the possession of one of these medals will be a matter of pride to its owner. Recognizing this fact, the Board of Education has issued copies of the medals in sterling silver, and has also provided a case opening upon both sides and so exhibiting the medal without the necessity of handling it. Such a one was presented to Bishop Simpson while on his way to preach his last sermon.—*Baltimore Methodist.*

The Secretary of the Board of Education, and the artists in his employ, have fully realized our idea of a Centenary Medal of superior metal and appropriate mounting. We have received from him a copy of this most desirable memorial, of pure silver, set in a beautiful morocco case of a kind used for the display of medals. Both sides of the case open like the covers of a book, and in the central portion, which is of wood covered with silk velvet, the medal is inserted so that both sides are exposed to view when the case is opened. We are sure that it will fully satisfy those who have desired to preserve these remembrances of the Centennial year as heir-looms for the generations to come. We have already assigned the copy in our possession to a little grandson of this Centennial year, and shall teach him to prize it at its true value. These medals, in one of their styles of issue, might be appropriately offered by the churches and colleges as special prizes for individual efforts in behalf of their local educational funds. We shall be greatly mistaken if a considerable demand does not spring up for them.—*Central Christian Advocate.*

N. B.—In the line of the above suggestion a correspondent says: "Why would not the medal make the best kind of a Christmas present on Christmas-trees, etc.; for example, teachers to scholars, and classes to teachers, as well as for prizes?"